

# The Catholic Educational Review

NOVEMBER, 1916

## PRIMARY METHODS IN MUSIC

### I

Of late years there has been an awakening on the part of Catholic educators to the value of music in the formation of character, and there is reason to hope that in a short time we may see music restored to its ancient place in the field of Catholic education, a place left vacant since the Middle Ages.

Meanwhile, if the growing demand for school music is to be met in a constructive spirit and if our teachers are to pick their way intelligently among the lures set before them by eager publishers, we must lift the discussion above the relative merits of this set of text-books or that, and deal with the psychological principles involved in the study of music.

As a preliminary, therefore, to a future discussion of primary methods, I should like to consider the real significance of music in the field of education and the position it has held down the ages in the mind of the Church.

What is the function of music in the education of the child? Is it merely an accomplishment, something ornamental applied from without? If it is this and nothing more, it is unworthy of a place in the curriculum and should be laid aside as a fad. Or can we treat it, as is so often done in practice, as a mere diversion between two serious studies, a rest and relaxation? If it is only this, we can dismiss it in favor of physical training or replace it to advantage by a run in the garden. Were music nothing more than an ornament or a diversion, I should say: Drop it at once from the curriculum.

The point of view of a good many teachers toward music reminds me of a story I once heard of two farmers and their apple trees. Each one wanted a good crop of apples, but one of them set to work digging, fertilizing, pruning and spraying, and then waited

for the rays of the sun and the rain from heaven to produce the crop. The other farmer wanted something showy, and wanted it at once. He did not know how to prune and did not want the trouble of digging and fertilizing, but he did want fruit. So he bought a barrel of fine red apples and tied one to each branch of his tree.

I often think of these two farmers when I see the methods of teaching music that prevail in many of our schools. Much of the teaching has been a case of tying very big red apples on very small and barren branches. We hear our pupils singing a number of little songs but knowing nothing whatever about *music*. The songs have not grown on those little branches; they are not a musical expression of the child's own thought: they have been artificially attached—drilled into them by imitation. Now such teaching is, in my judgment, a waste of time and a total misconception of the part that music should play in the education of the child, of its psychological value, its cultural value, its mental value.

What, then, is the true place of music? (I am not considering now its religious aspect, its place in the formation of a Catholic child, but merely its place in the formation of any child, Catholic, Protestant or Pagan.) Its function is this: In our general plan of study we are trying to convey certain ideas and impressions to the developing child. These impressions must be made living realities. An abstract intellectual concept means nothing to a little child. The idea must be brought home to his imagination, must reach his emotions, and, when it has become his, he must find some way of giving it expression. Now, in this complete cycle of impression and expression, which is so necessary, we have, as perhaps the most powerful and direct means of expression—*music*. It can be made the ally of the teacher in almost every branch of study if she uses it to throw new light and meaning into the thoughts and ideals she is seeking to convey. When used in this way, music is not merely ornamental but structural.

It is unnecessary for me to quote the many familiar instances of the power of music on crowds, nor the well-known fact that troops can march to music for far greater distances than without its aid. It is a striking example of this fact that the Russian army today, in sending its troops to the front, has sent corps of enlisted musicians with every regiment, and the number of these

musicians is said to be more than double the entire standing army of the United States. Evidently they are maintained, not for aesthetic purposes, but for efficiency.

But these examples touch only on the physical stimulus of music. What is more to the point is its direct effect upon the powers of thought and volition, so much so that Plato, the pagan philosopher, gave it as his opinion that "when modes of music change, the laws of the state change with them." So firmly did Plato believe in the direct effect of music on character, that he made strict rules as to the kind of music that was to be allowed within the hearing of the young citizens of the republic. Two styles only were to be retained, those which made for courage and valor in war, and those which made for patience and self-control in peace—in a word, for the civic virtues. He used music as a direct instrument to educate the young to the type of character he considered desirable in an ideal citizen. That was a sound use of music. Indeed, he applied his principles so literally that he gave out a musical *Index Expurgatorius*, and placed upon this *Index* two musical scales, which were prohibited as being, on the one hand, intoxicating, and on the other enervating. The scale that most closely resembles our modern major scale he considered too sensuous for the ears of these young pagans!

This was the action of the pagan philosopher in his zeal for the good of the state. He had grasped the principle which many of us have lost sight of today, that music cannot remain a superficial stimulus, but must penetrate to the very springs of character because, in his own words, "rhythm and harmony find their way into the inner places of the soul upon which they mightily fasten."

Music, then, is not ornamental, but functional. It is a mighty power of expression, and, being so powerful, its force may be used for good or for evil; it can never remain negative or colorless. If undirected and untrained, this power will sink below the level of the mind into mere sensation; but, if properly directed, it can lift the mind above its own level. For instance, when we stand before a great masterpiece of painting or sculpture, or listen to a great symphony, our mediocre mind takes part in the creative thought of the artist, and we share by appreciation and understanding in a work which we ourselves could never have created. Thus, in a true sense, we are lifted above our own individual capacities.

When, therefore, we propose to put this great power of music within the reach of our children, we must safeguard its use with at least the same care as did the pagan philosopher, that the thought and its expression may coincide, or that at least they may not contradict one another. And with far more reason than he, for whereas Plato educated to form ideal citizens for the state, we educate to form ideal citizens for heaven. If he wanted courage, we want fortitude. If he wanted self-control, we want self-elimination. If he wanted the virtues, we want the gifts of the Holy Ghost—all those deep and subtle simplicities of God.

The function of music has never been defined more beautifully and concisely than by that great Pontiff, Pope Pius X: "*Vivificare et fecundare.*" Music was to give life and efficacy to *thought*. Here we have a sound educational principle. In all vocal music we have two elements, the words and the music. The words are addressed to the intellectual part of the soul; the music to the emotional part. Now, the combination of these two elements is a normal one when music—the emotional part—heightens the effect of the words; brings out their meaning, in short, "gives life and efficacy to the thought." The combination is an abnormal one when the emotional side is developed to its full capacity at the *expense* of the thought.

In the Middle Ages, when art was exclusively the servant of religion, this sound balance was maintained with a perfection which sprang from religious conviction, superimposed upon artistic conviction. But, with the ascendancy of secular music in the fifteenth century, there came about a gradual lowering of the standard. Composers began to write music to show off the voices of popular singers, rather than to bring out the meaning of the words. Display became the rule rather than interpretation. Absurd repetition of words resulted, phrases were distorted, the sense was sacrificed.

Let me give a single illustration of the use of words, regardless of any thought or feeling. I will take the Gloria from the Mass popularly known as Mozart's Twelfth, as it is sung by the leading voice, the soprano. The dashes on the printed page represent a musical interlude in the original:

"Glory to God in the highest,—in the highest—to God glory—to God Glory—to God glory, glory to God in the highest, to God in the highest, to God in the highest, to God in the highest,—to God



in the highest—and on earth peace,—peace to men, and on earth peace—peace,—peace to men—of good, good—will—will—of good, good will, of good, good, good will—of good will, of good, good, good will,—of good will,—of good will,—of good will.—We praise, we bless,—we adore,—we glorify,—we give thanks to thee for thy great glory, for thy great glory, for thy great glory, for thy great glory,—thy glory,—thy glory,—O Lord God, God, heavenly King, God the Father Almighty,—O God the Son—only begotten—Jesus Christ; O Lord God, Lamb of God, Son of the Father—Son of the Father,—Son of the Father, Son of the Father,—O Lord God, Lamb of God, Son of the Father,—O Lord God, Lamb of God, Son of the Father, Son of the Father,—who takest, who takest away the sins of the world, have mercy, have mercy, have mercy on us,—who takest away, who takest away the sins of the world, receive our prayer, our prayer, our prayer, our prayer, our prayer,—who sittest, who sittest at the right hand of the Father, have mercy, have mercy on us,—have mercy, have mercy on us,—For thou only art holy, thou only art the Lord,—only art the highest, Jesus Christ.—For thou only art holy—thou only, thou only art the highest,—thou only, thou only art the highest, Jesus Christ,—Jesus Christ—For thou only,—thou only art holy, thou only art highest—Jesus Christ, Jesus Christ.—For thou only, thou only art highest, Jesus Christ, Jesus Christ, Jesus Christ.—For thou only art holy, thou only art the Lord—thou only art highest, Jesus Christ.—For thou only art holy, thou only, only art holy, thou only, only art the Lord.—For thou only art holy, thou only art the Lord,—thou only art holy, thou only art the Lord, only art highest. For thou only, thou only art holy—thou art the Lord,—thou art highest, thou only art highest, Jesus Christ, Jesus Christ,—For thou only,—thou only art highest,—Jesus Christ, Jesus Christ.—For thou only, thou only art highest—Jesus Christ,—Jesus, Jesus Christ,—Jesus—Christ.—With the Holy Ghost,—in the glory of God the Father. Amen. Amen. With the Holy Ghost, in the glory of God the Father. Amen, Amen.—Amen, Amen.—With the Holy Ghost, in the glory of God the Father, Amen, in the glory of God the Father.—Amen.—Amen—Amen—Amen, amen, amen, amen.—With the Holy Ghost, in the glory of God the Father, Amen. With the Holy Ghost, in the glory of God, the Father, Amen, Amen, Amen. With the Holy Ghost, in the glory of God the Father, Amen,

amen, amen, amen.—With the Holy Ghost,—With the Holy Ghost, with the Holy Ghost, with the Holy Ghost, in the glory of God the Father, of God the Father, Amen, amen, amen, amen, amen, amen.—With the Holy Ghost, in the glory of God the Father, Amen, amen, amen,—in the glory of God the Father, Amen, Amen,—of God the Father, Amen; in the glory of God the Father, Amen; in the glory of God the Father, Amen;—of God the Father, Amen. With the Holy Ghost, in the glory of God the Father, Amen, amen;—of God the Father, Amen;—of God the Father, Amen, amen, amen, amen, amen.”

This is not a burlesque. It is not even an extreme case. It is a type and gives a fair example of the complete subordination of the thought to the independent exigencies of the music which characterized that period. If Mozart wrote the Mass—and the fact has been questioned—he wrote it to suit the demands of his time. He, himself, was too fine an artist to approve in principle of such an abuse, and it is a commentary on the debased state of Church music to find that Mozart had far more respect for the dramatic value of a word when writing for the stage than when writing for the Church.

Even more grotesque than the senseless repetition of words in the Mozart Gloria is the inversion which occurred to a young Italian composer of the same period. Wishing to produce a striking musical effect in the Credo, he made one voice sing “*Genitum non factus*,” while another responded “*Factus non genitum*.”

Examples such as these might easily be multiplied. They show us to what extremes a false principle can be carried. When the words of the Liturgy of the Church are thus travestied, the result is almost blasphemous, but even words less sacred have a right, as it were, to reverent treatment. The simplest words that are worth singing at all may demand an expression that interprets rather than distorts their meaning. It is always illegitimate to use the mere sound of a word as a basis on which to build up a structure of feeling minus thought.

If secular music first trod the downward part of artistic depravity and led the Church into temptation, secular music, on the other hand, has led the way to reform. Wagner appeared in the last century as prophet, insisting, in spite of ridicule and a vitiated public taste, that if opera were to take its place as an art,

it could only be through a return to the normal relation between words and music. Whatever we may think of Wagner's own music as exemplifying this principle, we must all admit his success in effectually reasserting the principle itself, so much so that no composer of secular music today would be bold enough to write in defiance of its laws.

Fortunately, the Church, too, has had her prophet—some decades later, it is true—in that sound musician and true artist, Pope Pius X. In his great encyclical on the restoration of Church music, His Holiness was announcing no original ideas of his own. He was reiterating the eternal principles upon which the Church has always based her use of the arts, those principles which she has applied from the beginning in her formation of human society.

The Church's attitude toward music, as toward all the arts, is dogmatic. Her use of art has ever been that of a symbolic code. Form was used merely as a vehicle of spiritual meaning. The Church has never regarded a statue as merely intended to give momentary pleasure to the eye, or music as merely intended to give momentary pleasure to the ear. In the Church's plan—and we see it carried out to each final detail in medieval art—every form clothes a thought; indeed one could almost say that the thought works within the material and fashions it, so that there is in it something akin to a soul. This was the use the Church made of the arts. They had a teaching function, not to be exchanged for any mere emotional effect. She sought their aid to instill into her children, not a passing sentiment, but a solid devotion which lies in the will and is based upon a full mental grasp of the truths and mysteries of religion. Ideas came first. Secondly came their emotional enhancement. Never would the Church tolerate the substitution of sensation in place of thought—of sentiment in place of dogma.

And so her liturgy is an endless symbolism, teaching us to see beneath the material fact a spiritual meaning. The symbolism of art throws light on the symbolism of the Church, and *vice versa*. Indeed, both are manifestations of the same genius. The Liturgy—the official voice of the Church—conveys to all the people, through the cycle of the year, both the deposit of dogma and the deposit of tradition. Those words, drawn from the inspired Scriptures, from the Fathers of the Church, from its Saints, its Doctors and its Martyrs, bring down within the reach of each and

every one of us all that will aid us in understanding the mind of the Church and lifting us up to her virtues. We receive, as it were, the fragrance of all the flowers that have ever bloomed on the path to Paradise. By appreciation we share in these master-pieces of sanctity, which we, alas, poor bunglers, could never have created.

In order to add efficacy to those sublime words, the Church has called to her aid everything that can heighten their effect and bring home their message to the minds and wills of her children. Thus, she has made use of music and has, indeed, created, what we might call, an official music of her own in the sense in which the Liturgy is her official voice. Sometimes this music of hers is scarcely more than an artistic and beautiful declamation of the words, with a slight inflection at the beginning and end of the phrases, as in her Psalmody. At other times, she bursts forth into almost pure song, and trusts to the music to supply the inner sense of her thought, as, for instance, in the Alleluias, where the word remains unchanged from season to season, but the melody varies according to the character of the feast, becoming jubilant or mournful, pensive or tender, as best brings out its particular mood.

This official music varies, not only in character, but in form, from the simple enunciation of the words on a monotone in the Office for the Dead to the most ecstatic bursts of pure melody which break forth in the Responsoria between the Scriptural lessons. Yet, in all this variation, it is a striking fact that the Church's official music never goes beyond its rightful sphere, namely: "*Vivificare et fecundare.*" It gives life and efficacy to the words, but never offers an emotional substitute in their place.

Art and music served a single purpose, to illustrate and even dramatize the words. The eye was appealed to no less than the ear, for the liturgical setting of the prayers includes gesture and pose as well as words and melody. This bodily prayer is modelled on the actions of our Lord himself, Who, when praying, lifted up His eyes to Heaven, joined His hands, extended and raised them, bowed His head and stretched Himself upon the ground. Many of these ritual movements are prescribed at Mass, not only for the priests and attending ministers, but also for the singers who should take part in the bows and genuflections, in the kiss of peace, the movements to and fro in the Sanctuary and in the processions.

Thus the Church seeks to reach the soul by every avenue of approach. It is for this, and this alone, that she uses the arts. These, in her eyes, are means of stimulation and her rule is a simple one. The arts must stimulate along the lines of prayer, in religious, not in secular channels.

But, gradually, a false sense of values has asserted itself. Our taste has become vitiated, partly through habit, partly perhaps because of a non-Catholic environment; partly through lack of a sound test by which to correct our personal judgments, and eccentricities of taste. In matters of music we have ceased to think with the mind of the Church. Today, on Christmas morning, we expect to be greeted with strains of pastoral music; on Easter, with a blare of trumpets, as expressive of the spirit of these great feasts. What a meager substitute for the sublime thoughts to which our minds should be lifted by the voice of the Church herself proclaiming in the Introit the mystery of the eternal generation of the Son of God and His con-substantial union with the Father! Could any sensation produced by music alone compare with the words that seem to issue from the very crib on Christmas night: "*Dominus dixit ad me; Filius meus est tu; Ego hodie genui te*?" Or could any fanfare of trumpets and drum equal in dramatic effect that voice from the tomb that cries out on Easter morning: "*Ressurexi et adhuc tecum sum; Alleluia*?"

Yet, incredible as it may seem, very few of our people today look to the words for an aid to devotion. The emotional element has entirely crowded out the intellectual element. The abuse has been carried to such a point that in some of our churches a large part of the Mass is omitted by the singers in order to make room for an undue musical elaboration of the numbers that remain, such as the Kyrie, the Gloria, and the Credo.

The result of this substitution of sensation for thought may well be traced on the character of our Catholic people. The divorce of art from the mind and will and its relegation to the senses have been responsible to some extent for the divorce of piety from sound ethics which we so often notice with astonishment. This could scarcely occur if our people were solidly trained in the thought of the Church. Deliberate sin could indeed exist, but confused notions of right and wrong, of justice and honor and square dealing, could scarcely survive if we were brought from childhood into that close contact with the life and thought of the Church, which is in reality our Catholic birthright.



And so, when Pope Pius X began his restoration of Church music, he based it upon the unassailable ground of a return to the intellectual element in art and of a return to the intellectual element in piety. He wanted a restoration of the true balance between thought and feeling, between words and music.

Why should there be any objection to such an unassailable position? I could suggest many reasons, but I think that they may all be summed up in one: the enemy of the human race. He is quick to see when a movement is likely to lead souls to sanctity and he promptly organizes his attack. He brings to bear his deadliest instruments—human attachment to personal habits and tastes—even when these habits and tastes run counter to the spirit of the Church.

And so there need be no cause for astonishment to find that, among the many reforms instituted for the "renewal of all things in Christ," the restoration of sacred music has met with the most bitter and violent antagonism.

My purpose, however, is not to plead for a more general conformity with the principles of the *Motu Proprio*. What I want to emphasize is the fact that both in theory and practice the Church has always made use of music as a stimulus to develop her children's imagination and sentiment along sound lines.

It is a striking fact that when St. Gregory, in the sixth century, gave the liturgy its permanent form, he had in view a cooperation between priest, choir and people. The whole body of the faithful were to take part in the official prayer of the Church. During Mass they were not expected to busy themselves with their private devotions, but to share directly in the great drama of the Redemption. St. Gregory took the material which he found to hand and adapted it to his purpose—the psalms, and the readings from Scripture, as they had been in use in the Synagogue and in the early Church; the musical scales of the Greeks, and the form of the Greek drama. The long solo passages read by the deacons, interrupted by the people with a shout of approval, "*amen*," or with a cheer, "*alleluia*," are clearly suggested by the Greek use of the chorus. The Gradual, which today we are so prone to omit, was formerly the most important musical number in the Mass. It was declaimed by a deacon from a dais near the altar, while the people sat and listened to it as to a sermon. A good voice and thorough knowledge of music was considered a necessary



qualification of a deacon, a fact which we can well believe if we try to sing some of these difficult compositions. It may be questioned whether many of the grand opera singers of our day, who draw a salary of \$2,000 a night, could give an adequate performance of one of these melodies, so far has the art of legato singing deteriorated.

Yet this art was highly appreciated in the early centuries, so much so that we frequently find the musical skill of deacons recorded on their tombstones. A quaint Latin epitaph of the fifth century explains that the subject had "so enraptured the faithful by his singing that he had been raised to the Episcopate," which may at first sight seem a singular reason, until we remember that skill in singing these melodies demands not only a grasp of the principles of music but a very real understanding of the spirit of mystical prayer, and we may well assume the singer to have been a man of exceptional sanctity.

Until the end of the Middle Ages these masterpieces of finished art were contrasted with the majesty of a great crowd, the voice of the entire people answering in unison. As an artistic conception it was sublime, but it served a purpose far beyond any mere question of dramatic effect. For the people were taught to take an active part in the liturgical functions, and grew up with a real understanding of the Church's prayer. They were taught, not only the language of her prayers, but the language of her music, and as a result the average peasant in the Middle Ages was more learned in the principles of his religion than are the most highly educated people of our own day, in spite of our many books and our exact system of musical notation.

Today we may enter almost any one of our Catholic schools and find it equipped with every appliance of modern education, yet discover that its pupils are unable to follow the prayers of the Church or take part in the singing of its simplest offices. To them the language of the Church is a dead language, its music is an unknown art.

In the "Dark Ages" the whole people could follow the liturgical prayers and take part in them. How was this accomplished? There was only one way then, as now. It was through the schools. Only through the schools can we bring about such a result today.

As a matter of fact, it is easy and practicable. Not long ago,

a friend took me to hear Mass at a little church of the Greek Catholic rite in Jersey City. It was filled with peasants from Little Russia; on the one side were the women with shawls over their heads, babies in their arms, and little girls clustering about their feet; on the other side, the men and boys. When the priest began to sing Mass, to my amazement he was answered by the entire congregation in superb and devotional music, sung with that conviction and sincerity which is the most sublime musical praise. They knew the Mass, these simple peasants, without the aid of books. They sang it with a beauty of emphasis and correct sense of phrasing that surpassed most of our trained choirs. The devotional quality could not but suggest a violent contrast between the mincing ladies of our American organ galleries, with this touching body of Ruthenian worshippers; the petty jealousies and rivalries that reign in the former, with the sublime notion which the latter held regarding their own function in the Church: "We," sang these poor peasants, "we who mystically represent the seraphim!"

Now if such a result can be obtained with the peasants of Little Russia, why is it not possible with our own people? Are we less intelligent, or are we less willing to give the necessary time to a subject? We have merely lapsed into the inertia of a bad habit once formed, and the time has now come "to tear out and to destroy, to plant and to build up."

JUSTINE WARD.

## THE ULTIMATE AIM OF CHRISTIAN EDUCATION

Man's physical inheritance does not differ in nature or in trend from the inheritance of the higher animals. The differences discernible are only differences of degree. The human infant's instinctive inheritance is insufficient to govern life's processes and to bring the infant securely to man's estate. Human instincts are rudimentary or vestigial, but all there is of them is purely animal and egoistical.

If education could do nothing more than bring about the full development of what is laid down in the child's physical heredity, then the ultimate aim of education would be the highest possible development of man's animal nature—of his greed and lust and self-assertion.

It is, of course, well to secure a full development of man's physical nature. Life is enriched by each addition to the keenness of his senses, by each addition to the strength and agility of his muscles, by each increase in the vigor of his vital processes. The accomplishment of this purpose is a legitimate aim in education so long as it is held in due subordination to the higher aims in life.

That there are educational leaders who seek for the aim of education in man's animal inheritance may be seen by such statements as the following from the pen of Dr. Bobbitt: "The child cannot be moulded to our will. The design laid in heredity is the only one that can be worked out in actuality."<sup>1</sup>

The tendency to seek the ultimate end of education in man's physical inheritance is, in fact, inseparably bound up with the Culture Epoch Theory. Dr. Partridge, in his *Epitome of President Hall's Educational Writings*, says: "The new knowledge of the nature of childhood and youth that the genetic psychology has brought to view shows clearly the educational problem that is before us, and at the same time reveals the chief end and aim and underlying principles of all education. The transmission of knowledge is but a small part of the work.

<sup>1</sup> Proc. Child Conf. Worcester, 1909, p. 74.

Its great purpose is biological; it is to develop the child normally, to the greatest maturity and sanity. This needs to be said over and over again, for it is the central thought of the new education which is founded upon biology."<sup>2</sup>

A little further on Dr. Partridge adds an illuminating statement concerning the meaning he attaches to biological education: "Biological education demands, as its first principle, that we stand out of the way of nature and allow it to have its own way with the child. It declares that the great need of the whole period of development of the child is to live out each stage, linger in that stage as though it were to be the last. It asks that the child's growth be, for the most part, retarded rather than hastened, in order to give all the nascent stages time to fully ripen. To linger at leisure in each recapitulatory stage so that each individual may experience all the life the race has experienced is the ideal."<sup>3</sup>

We have quoted this passage at some length because the ultimate aim of education therein set forth not only conflicts with the fundamental teachings of Christianity, but because it is equally opposed to the secure findings of biology, for if there is any one truth that stands out more conspicuously than another in the science of embryology it is that nature bends every effort towards preventing the individual from lingering unduly or from functioning at all in any of the ancestral forms through which the race has passed and through the shadows of which the individual must proceed without lingering or halting by the way and without functioning, if he is ever to reach the adult plane. The theory put forth by the author of Genetic Philosophy must, therefore, seek support elsewhere than in the biological sciences. All the knowledge that biology has accumulated concerning the development of the individual and the development of the race negatives the postulates of this school.

The ascendancy of the ethical over the biological elements in man is thus stated by Thomas Huxley in his

<sup>2</sup> Partridge, *Gen. Phil.* Ed. New York, 1912, p. 100.

<sup>3</sup> *Op. cit.*, p. 115ff.

Essay on Evolution and Ethics: "Man, the animal, in fact, has worked his way to the headship of the sentient world, and has become the superb animal which he is, in virtue of his success in the struggle for existence. The conditions having been of a certain order, man's organization has adjusted itself to them better than that of his competitors in the cosmic strife. In the case of mankind, the self-assertion, the unscrupulous seizing upon all that can be grasped, the tenacious holding of all that can be kept, which constitute the essence of the struggle for existence, have answered. For his successful progress, throughout the savage state, man has been largely indebted to those qualities which he shares with the ape and tiger; his exceptional physical organization; his cunning, his sociability, his curiosity, and his imitateness; his ruthless and ferocious destructiveness when his anger is aroused by opposition.

"But, in proportion as men have passed from anarchy to social organization, and in proportion as civilization has grown in worth, these deeply ingrained serviceable qualities have become defects. After the manner of successful persons, civilized man would gladly kick down the ladder by which he has climbed. He would be only too pleased to see 'the ape and tiger die.' But they decline to suit his convenience; and the unwelcome intrusion of these boon companions of his hot youth into the ranged existence of civil life adds pains and griefs, innumerable and immeasurably great, to those which the cosmic process necessarily brings on the mere animal. In fact, civilized man brands all these ape and tiger promptings with the name of sins; he punishes many of the acts which flow from them as crimes; and, in extreme cases, he does his best to put an end to the survival of the fittest of former days, by axe and rope.

"I have said that civilized man has reached this point; the assertion is, perhaps too broad and general; I had better put it that ethical man has attained thereto. The science of ethics professes to furnish us with a reasoned rule of life; to tell us what is right action and why it is so. Whatever differences of opinion may exist among experts,

there is a general consensus that the ape and tiger methods of the struggle for existence are not reconcilable with sound ethical principles."<sup>4</sup>

From this statement of the evolution of the human race it is clear that even those who accept man's lowly origin must deny the contention that the highest aim of education is to develop in each individual in succession the ancestral phases of race history. On the contrary, man's ascent to the high plane which he now occupies, is possible only on condition that education successfully combats the development of the distinctively animal traits of his heredity. One of the aims of education must be to secure the death of the "ape and tiger." In a word, education must aim at bringing the flesh into subjection to the spirit. It must aim at bringing conduct under a reasoned rule of life which is not, and never can be, the mere exaltation of animal instinct. The verdict of science, therefore, as summed up by so eminent a protagonist as Prof. Huxley, would seem to be in entire agreement with the claims of the Christian Church, the only difference being that the professor, speaking in the name of science, stops short of a revealed rule of life.

Even those who have lost sight of man's intellectual and spiritual nature, and who regard him as a mere animal, differing from other animals only in the degree in which his brain is developed, may not seek for the ultimate end of education within the bounds of man's physical inheritance. *A fortiori* those who believe in man's high destiny as a child of God and heir to eternal bliss, and who believe that man is the possessor of an intellectual and moral nature which lifts him forever above the plane of mere animal life, must seek the ultimate aim of education in the development of man's higher nature and in the subordination to it of his animal instincts.

This does not mean that man's animal nature is to be neglected or destroyed, for man's intellect together with his social inheritance enables him to secure adjustments of his animal nature to his physical environment which

---

<sup>4</sup> Huxley, *Evo. & Eth.* New York, 1894, p. 50ff.



are superior to anything which could be achieved by any development whatsoever of his animal instincts. This triumph of the spirit over the flesh is not to be achieved with ease or facility and were the individual left to his own devices, he would probably not succeed to any great extent in enthroning his higher nature over his physical instincts. Indeed, the experience of the race has amply proven that the intelligence, even of the race as a whole, is insufficient for the attainment of this end without the aid of divine revelation and of divine grace.

The problem confronting educators in this respect is not different today from what it was in the days when St. Paul wrote to the Galatians these memorable words: "For you, brethren, have been called unto liberty; only make not liberty an occasion to the flesh, but by charity of the spirit serve one another. For all the law is fulfilled in one word: Thou shalt love thy neighbor as thyself. But if you bite and devour one another; take heed you be not consumed one of another. I say then, walk in the spirit, and you shall not fulfil the lusts of the flesh. For the flesh lusteth against the spirit: and the spirit against the flesh; for these are contrary one to another."<sup>5</sup>

In our endeavor to lift man's spiritual nature into control of his flesh, we should avail ourselves, as far as may be, of nature's guidance and nature's help. It is well, therefore, from the outset to remember that in the long development of animal life upon the earth, nature has ever bent her forces to the suppression of adjustments to environments which were no longer serviceable. Changes in environment constantly tended to render adjustments obsolete and either worthless or injurious to the animal.

In the recapitulation of race history revealed in the development of each animal we find numerous structures atrophied to such an extent as to render them utterly incapable of functioning. In the human infant, in like manner, we find nature constantly at work atrophying and suppressing the ape and tiger promptings which having served a useful purpose in savage life, have ceased

---

<sup>5</sup> Gal. V. 13-15.

to be serviceable to civilized man. Education is called upon to second nature's efforts in this direction and to protect the child from experiences which would tend to reinstate and to develop the undesirable and obsolete instincts which still continue to appear, albeit, in rudimentary form, in each human infant. It should be further noted that nature does not destroy the obsolete adjustment by any direct attack, but gradually removes it by substituting a better adjustment. The obsolete structure thus being denied function, gradually atrophies and disappears.

If the educator is to follow nature's leadership, the very last thing he would do is to permit the child to "live out each stage, lingering in that stage as though it were to be the last." The last thing that education should ask is: "That the child's growth, be for the most part, retarded rather than hastened in order to give all the nascent stages time to fully ripen. To linger at leisure in each recapitulatory stage, so that each individual may experience all the life the race has experienced."

From the Christian point of view it is not difficult to exclude a number of aims proposed in the current literature of the subject as the ultimate aims of education. There is no room to doubt that education should not lead man's soul into the bondage of the flesh, nor is there any room to doubt that fatal consequences must result from the indiscriminate development of the child's instincts, and from reinstating in the unfolding mind and heart the savage ways of animal nature and of primitive savage life.

By elimination, we may limit the problem before us, but it still remains a difficult task to define in a positive way the various aims which should be pursued in the educative process, the relationship of these aims to each other, and the various means by which the ultimate aim of Christian education is to be attained. The human intellect, left to its own devices, has in the past frequently blundered in its attempt to solve the many problems involved in this task. For illustrations of this failure, we need only recall the caste system of India; the rigid reinstatement of the past which has, for so long

a time characterized Chinese education; the utter subordination of the individual to the State in Sparta; or the frantic individualism which deluged France with blood in the days of the revolution as the outcome of Rousseau's cry—"Back to nature." And, passing from these extreme examples, very instructive instances of a similar failure may still be found in our midst, not only in schools that are frankly non-Christian, but in so-called Christian schools that still persist in their efforts to build up in the pupil adjustments to environmental conditions which have long since ceased to exist.

In this vitally important matter Jesus Christ did not leave His followers to wander in darkness, nor did He abandon them to the reckless theorizing and experimenting of irresponsible pedagogues. He pointed out the need of divine guidance in this matter and provided for it through revealed truth and through the ministry of His Church. The need of this guidance He proclaimed to His followers as a self-evident truth. "And He sopke to them a similitude; can the blind lead the blind? Do not they both fall into the ditch?"<sup>6</sup> And again, "As the Father hath sent Me, I also send you."<sup>7</sup> The same thought is echoed by St. Paul: "And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things."<sup>8</sup>

Even at the end of His ministry Jesus proclaimed that there were many truths which His followers were not then prepared to receive, but He did not leave them in doubt concerning the ultimate aim that must animate all human striving: "And calling the multitude together with his disciples he said to them: If any man will follow Me, let him deny himself, take up his cross and follow Me. For whosoever shall save his life will lose it: and whosoever shall lose his life for My sake and the gospel shall save it. For what shall it profit a man if he gain the whole world and suffer the loss of his soul."<sup>9</sup> To the

<sup>6</sup> Luke VI, 39.

<sup>7</sup> John XX, 21.

<sup>8</sup> Rom. X, 15.

<sup>9</sup> Mark VIII, 34-37.

Christian these words of the Master are a sufficient refutation of the findings of the Culture Epoch Theory and of the teaching of all those who would seek the end of education within the bounds of man's animal inheritance. On the other hand, no clearer positive formulation of the ultimate end of education has ever been given to man than that contained in these words of the Master: "*Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul.* This is the greatest and the first commandment. And the second is like unto this: *Thou shalt love thy neighbor as thyself.* On these two commandments dependeth the whole law and the prophets."<sup>10</sup>

The Church, in the faithful discharge of her divine commission, has ever held up before her children, clear-cut, definite ideals of life which must give direction to the unceasing endeavors of all who would be saved. To help the little ones entrusted to their care to attain these ideals is the only aim which the Church has ever permitted to those who teach in her name. So much importance does the Church attach to the functioning of these ideals that she has not contented herself with their mere verbal formulation. She has ever held up concrete models for the imitation of all who strive to attain the higher levels of the spiritual life under her guidance and inspiration. The life of Jesus Christ on earth is the concrete ideal towards which all must strive. To aid her children in understanding this Model, the Church has lifted to her altars multitudes of saints, each of whom exhibits in his life and actions some trait or characteristic of the ultimate Model of perfection.

With such definite ideals, and with no less definite means for their attainment, it was, of course, to be expected that the Church in her educational system would achieve noteworthy results. These results are, in fact, the sum total of Christian civilization. The Greek, who in the pride of his intellect relegated his wife to obscurity and lifted the hetaerae to the position of honor, the Greek who felt no shame in the most unnatural practices, and

<sup>10</sup> Matt. XXII, 37-39.

who caused his own children to be sent to death when they did not happen to please his fancy, was led by the Church to embrace the sweet yoke of the Gospel, to abandon his immoral ways, to lift woman to a place of dignity by his side, to respect the individuality of the child and the right to life of the unborn babe. And the Roman was taught by her that gentleness, mercy, love and purity were forces more potent than armed legions. The wild nomadic tribes that swept down over Europe, leaving death and destruction in their wake, were tamed by her teaching and gradually led into the ways of peace. From these crude materials the Church built up the institutions and the monuments of Christian civilization which have blessed the world in so many ways.

If the world today is drifting back towards pagan ideals and towards the practices of savage life, the cause may be found in the assumption of the control of education by human agencies that refuse to follow the ideals set up by Jesus Christ and maintained by His Church. Human intellect, in its pride, refuses the light from above and the authority from on high which had led to such triumphs by establishing for man's guidance the correct ultimate aim of the education which formed him. At the present time, outside the Church, each educational leader in the midst of darkness and confusion is seeking to determine by the light of his own unaided intelligence the ultimate aim which should control the educative process.

Translating the language of the Church into the language of modern educational philosophy, it may be stated that *the unchanging aim of Christian education is, and always has been, to put the pupil into possession of a body of truth derived from nature and from divine revelation, from the concrete work of man's hand, and from the content of human speech, in order to bring his conduct into conformity with Christian ideals and with the standards of the civilization of his day.*

To prevent misunderstandings, it may be well to examine a little more closely some of the things implied in this formulation of the ultimate aim of Christian education. At the outset, it may be well to call attention to some of the things which it does not imply.

It is quite true that Christian education aims at bringing human intelligence under the control of divine revelation and at bringing man's animal instincts under the control of human intelligence. But in this process human intelligence is not impaired, nor is its scope and freedom lessened by the controlling truths which are imparted to it on divine authority. On the contrary, revealed truth imparts security, greater keenness and a wider range to human vision. In like manner, the subordinating of man's instincts to his intelligence does not imply the destruction or the suppression of instincts or the lessening of their importance in human life. Intelligence only removes the rigid limitation of instincts. It lifts up the substance of the instinct and makes it function more vigorously and freely on a wider plane. In each case, the higher faculty perfects the lower by lifting it to a higher plane, removing narrow limitations and changing the direction of the activity so as to conform with higher standards and to attain to more serviceable adjustments. It is for this reason that in the definition of the ultimate aim of Christian education given above, stress is laid on the fact that the food for man's conscious life must be derived from the *four sources* indicated. Revelation alone will not suffice; divine faith always presupposes human intelligence which it is designed to assist and to develop. Supernatural law always presupposes and implies natural law; hence, truths derived from nature are presupposed by the truths made known to man through revelation. In fact, the most conspicuous feature of our Lord's teaching may be found in this: that He always sought to lead His disciples into an understanding of the truths of the supernatural life through their understanding of natural truths. We are told that "All these things Jesus spoke in parables to the multitudes; and without parables He did not speak to them. That it might be fulfilled which was spoken of by the prophet saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world."<sup>11</sup> Now the basis of the parable is always natural truth which

<sup>11</sup> Matt. XIII, 34-35.



is lifted up in the conclusion of the parable to a higher plane and made the means of giving the intellect a vital grasp of that which, without the aid of a higher authority, it would be unable to reach of itself, which had remained "hidden from the foundation of the world." It is not natural truth, therefore, that is taken away from the human intellect by divine revelation, it is the limitations to the scope of human intellect that are removed or pushed out into wider fields by this divine agency. In a word, revelation removes defects not perfections from the human mind.

Our Lord, in His teachings, did not fail to make clear the fact that a similar relation should exist between instinct and human intelligence. He frequently implies the validity and value of instinct as the basis of His parable. As for example: "Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children as the hen doth gather her chickens under her wings and thou wouldst not."<sup>12</sup> Or again: "What man is there among you, of whom if his son shall ask bread will he reach him a stone? Or if he shall ask him for a fish will he reach him a serpent? If you then being evil, know how to give good gifts to your children: How much more will your Father Who is in heaven, give good things to them that ask Him?"<sup>13</sup>

It should be noted that in the Christian aim of education the imparting of knowledge is never the end. Knowledge must be imparted so that it may nourish the conscious life of the pupil and this is sought to the further end of securing desirable conduct. The ultimate aim, therefore, is to secure adequate adjustment of the pupil to Christian ideals of life, and to the standards of the civilization of the day. "Render therefore to Caesar the things that are Caesar's and to God the things that are God's."<sup>14</sup>

Perhaps the most important difference to be observed

<sup>12</sup> Matt. XXIII, 37.

<sup>13</sup> Matt. VII, 9-11.

<sup>14</sup> Luke XX, 25.

between the aim of Christian education, as set forth in these pages, and the aims of education too frequently defended in current educational philosophy is to be found in the function of the principle of authority which it implies.

Man's animal instincts, of themselves, can never lift man above the plane of mere animal nature. If his spirit is to be redeemed from the bonds of the flesh, this redemption must come to him from without and it can come to him only through authority. Furthermore, if man, the intelligent and rational animal, is to be lifted up into divine companionship, by the possession of supernatural truth, this can only be accomplished through an authority which is above the utmost limits of the powers of man's merely natural intelligence, whether we regard "intelligence" as the possession of the individual or as held in solidarity by the race. The use of authority, however, in bringing about this two-fold transformation, is essentially transitory. What is accepted on authority may, and should, in due course of time, be accepted by the intellect for its own sake. Thus, as the mind grows in power, authority disappears in the light of intrinsic evidence. In the progress of the individual, as in the progress of the race, this principle has never ceased to be operative. St. Augustine's phrase, "*Credo ut intelligam*"—I believe in order that I may understand—is as applicable to the man as to the child. It is as true in the natural order of truth as in the supernatural. Always faith ceases in vision and man attains to no vision which has not unfolded from a germ of faith: "We see now through a glass in a dark manner: But then face to face. Now I know in part; but then I shall know even as I am known."<sup>18</sup>

Man has attained the high place which he holds in the scale of animal life precisely because his offspring, from the time of its conception, is not left to find its own way as are the offspring of the sea urchin and of other lowly forms of life, but begins its career in total dependence upon its parents and grows; little by little, toward complete independence. This drift towards independence, however,

<sup>18</sup> I Cor. XIII, 12.

does not begin until physical development has practically reached its completion and growth has been secured in goodly measure.

In the development of its conscious life, however, the human infant begins in a many-sided dependence upon its parents and upon the people of its environment and gradually works its way from the acceptance of values on mere authority to their acceptance through experience and through the light of its own intelligence. "It is so whether it is so or not because mother says so," is a perfectly natural attitude of the infant mind. Instinct moves the child to action, but the child has no light in which to discern the actions which are most profitable and which may lead to the higher levels of life. The selection of these experiences, if it is to be wisely made, must be determined from without and it can be determined only through the principle of authority, which is thus seen to be fundamental in the educative process, since through it alone may the child's intelligence be developed, through it alone may the flesh be brought into subjection to the spirit, through it alone may man be lifted up into conformity with the demands of supernatural life.

The human infant, like the young of all the higher animals, begins its conscious life under the complete control of instinct. It is the purpose of education, in the widest acceptation of that term, to substitute for instinct the control of intellect and free will so as to secure action in conformity to the laws of nature and to the dictates of divine will. This general purpose must, of course, determine many of the secondary aims of education as well as the methods to be employed at every stage of the educative process.

It is impossible to build up this new control of life as a thing distinct and apart from the instincts of the infant. Vital continuity must be maintained; all the positive force of the instinct must be retained and increased daily, even when the direction of the instinct's activity should be changed and when the instinct may need to be profoundly modified in many ways. That we cannot build up within the conscious life of the child an effective control of con-

duct into which the vitalizing sap of instinct does not flow, cannot be too strongly insisted upon. But, on the other hand, neither can we insist too strongly upon the truth that native instincts, no matter how highly cultivated, or how fully developed, can never of themselves lead to those adjustments which lie at the foundation of civilized society. You may dig around the wild crab apple tree and cultivate it as you will, its fruit will still be the wild crab apple. If we would have it bring forth such fruitage of apples or pears as we may desire, we must engraft upon the native stem a branch from the apple or the pear tree. Similarly, we may engraft rational control upon native instincts by leading the child, through the right use of authority, into such experiences as will secure the desired modifications of his instinctive tendencies.

In like manner, the teacher of religion must ever seek to establish vital continuity between the powers of the natural man and the supernatural virtues which he would inculcate through divine authority. This vital continuity between natural and supernatural life was constantly insisted upon by the Master: "Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, so neither can you, unless you abide in Me. I am the Vine; you are the branches: He that abideth in Me, and I in him the same beareth much fruit, for without Me you can do nothing."<sup>16</sup>

This doctrine, as was to be expected, continued to be enforced by the Apostles and by the Christian Church. Even the same metaphor was frequently retained. "Wherefore, casting away all uncleanness and abundance of malice, with meekness receive the engrafted word, which is able to save your souls."<sup>17</sup> And "Paul, standing in the midst of the Areopagus, said: Ye men of Athens, I perceive that in all things ye are too superstitious. For passing by, and seeing your idols, I found an altar also, on which was written: To the unknown God. What, therefore, you worship, without knowing It, that I preach

<sup>16</sup> John XV, 4-5.

<sup>17</sup> I James I, 21.

to you."<sup>18</sup> Festivals and customs which the Church found deeply rooted in the hearts of the people to whom she brought the saving message of the Gospel, she retained and sanctified, making what was blind superstition in its native form serve to lead up to light and truth and grace. In laying the foundation of the child's education in transformed native instincts, we are, therefore, doing nothing more nor less than following consistently the leadership of the Church in her educational work.

For certain souls that dwell much in the contemplation of supernatural truths, it may be necessary to insist that human instincts of themselves are not evil. They lead to evil conduct only when left to themselves and when denied the direction which should be supplied to them by divine authority and by the experience and wisdom of the race. It should be noted in this connection that the less completely developed along its native line an instinct is, the more readily it may be transformed through the formation of overlying habits into the adjustment demanded by the conditions of Christian life.

At the beginning of the educative process, we find the human infant's attitude towards his parents characterized by an instinctive dependence which is at least five-fold: He depends on his parents for love, for nourishment, for protection against danger, for remedy in disaster and for the models of his imitative activity. These five instincts are a part of the child's physical inheritance; he shares them with the young of many of the higher animals. In human life, on the contrary, the educative process seeks to preserve and strengthen the vitality of these instincts by transforming them into adjustments of the highest value for the conduct of adult human life.

The changes in the five instincts of dependence, enumerated above, which Christian education seeks to achieve, are two-fold: The dependence must be lifted from dependence upon earthly parents to dependence upon the Heavenly Father, and the selfishness of the instinct must be transformed into unselfishness. The child must be taught to find his joy in loving rather than in being loved,

<sup>18</sup> Acts XVII, 22-23.

in giving food to the hungry rather than in eating the bread of idleness, in giving protection to the weak instead of seeking it as a coward seeks safety. He must learn to look upon his fellow man as his brother and to find his joy in sharing with him his treasures, whether physical or spiritual.

The importance which Christ attached to the preservation and transformation of these five instincts of dependence, may be seen from the fundamental rôle which he assigns to them after they are thus transformed: "Thus, therefore, shall you pray: Our Father Who art in heaven, etc." He would have us count with the same certainty on our Heavenly Father's love that moves the child to turn to his parents for the same boon. And a like certainty should animate us as we petition our Heavenly Father for daily bread, or to be kept out of danger and temptation, or to be delivered from the evils that may have overtaken us. And we should strive unceasingly to respond to the Master's command "Be ye perfect as your Heavenly Father is perfect." The Lord's Prayer explicitly calls for the lifting up of our dependence upon earthly parents into dependence upon our Heavenly Father, and it calls in like manner for the transformation of each of the five instincts so that, from being purely selfish, they may become wholly unselfish and after this transformation has been wrought in them, they become the warp of the highest spirituality that has ever been revealed to man. Hence, in the parable of the sanctions, the award is based on the functioning of these transformed instincts. "Come, ye blessed of My Father, possess ye the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked, and you covered me; sick, and you visited me; I was in prison and you came to me."<sup>19</sup>

Christian education, therefore, aims at transforming native instincts while preserving and enlarging their powers. It aims at bringing the flesh under the control

---

<sup>19</sup> Matt. XXV, 34-36.



of the spirit. It draws upon the experience and the wisdom of the race, upon divine revelation and upon the power of divine grace in order that it may bring the conduct of the individual into conformity with Christian ideals and with the standards of the civilization of the day. It aims at the development of the whole man, at the preservation of unity and continuity in his conscious life; it aims at transforming man's native egoism to altruism; at developing the social side of his nature to such an extent that he may regard all men as his brothers, sharing with him the common Fatherhood of God. In one word, it aims at transforming a child of the flesh into a child of God.

While accepting the ultimate aim of Christian education as herein set forth, it is necessary in order to attain efficiency in his work that the teacher should attempt to formulate for himself a series of concrete and definite secondary aims which in their turn may be regarded as means to the attainment of the ultimate aim which should give final direction to all his efforts.

THOMAS EDWARD SHIELDS.

## THE EDUCATION OF WOMEN DURING THE RENAISSANCE\*

(Continued)

### SPAIN AND PORTUGAL

In the history of the Italian Revival is seen woman's perfect equality with man in the Republic of Learning—an equality to which the princes of that republic generously invited her, notwithstanding their power to withhold from her the traditional rights of her social inheritance. In Spain this same equality characterized the movement, but with this difference, that here the power of patronage rested more largely with woman herself—that through her were extended to the martial lords of dying feudalism the advantages of the revived culture when it first passed on from Italy to the Peninsula.

That the age of Isabel of Castile should correspond to the Golden Age of Italian humanism is significant. Had the pioneer humanists of Spain lacked the attitude of the true Revival toward womankind, they would have met with an insurmountable obstacle to success in the opposition of a powerful sovereign, but, in the spirit of the Italian Renaissance, the school of Spanish humanists proudly placed at their head, in reverence and honor, her who was at one and the same time the Queen-Leader of the nation's armies and the Queen-Mother of its fondest hopes.

The history of the Peninsula Renaissance makes it evident that, if Isabel the Catholic stands forth in the world's annals as the type of womanly perfection during the Quattrocento, that fact is due less to her superiority of intellect over her contemporary sisters than to her superiority of inherited position. Intellectual she was and learned—as gifted in mind and heart as were the daughters of more favored Italy, but the duties of queenhood, in calling forth her many-sided genius, gave her the added advantage of a strong and gifted personality reinforced by the power of delegated authority. Profiting by these favorable conditions, the student queen worked hand in hand with those humanists who were, either by birth or by education, possessed of Italian sym-

\* A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree Doctor of Philosophy.

pathies and who sought, under her patronage, to spread the blessings of the Revival throughout united Spain.

It is true that Isabel neither founded universities nor established public colleges, as did her immediate successors on the throne, yet it is equally true that she gave to the dawning Revival that which conditions imperatively demanded—liberty to propagate itself and adequate means for such propagation. To her fostering was due the hardy rooting and steady growth of humanistic learning among the nobility of Spain. Her patronage extended to individual humanists, both in the existing universities and in the private schools, which here as elsewhere were the natural centers of pioneer humanistic endeavor.<sup>135</sup>

It is to one of these humanists, the Italian, Marineo of Sicily, that we are indebted for the record of the literary accomplishments of Queen Isabel, as well as for the best testimony of the esteem in which she was held by men of learning and the influence which she exercised over the labors of the humanists of Spain.

"She spoke the Castilian," he says, "with ease and elegance and with much gravity, and although she lacked the Latin tongue she listened with pleasure to Latin sermons and discourses." With the true humanistic touch he adds: "She loved to hear the Latin eloquently rendered."<sup>136</sup> When the cares of war were over, Isabel applied herself to the study of grammar and such was her progress, says the chronicler, that "In quibus per unius anni spacium tantum profecit, ut non solum Latinos oratores intelligere, sed etiam libros interpretari facile poterat."<sup>137</sup>

This account is corroborated by the statement of Peter Martyr of Anghiera, that, as Ferdinand had been obliged to go to the wars when he was about to take up the study of grammar, Isabel did him the service of translating the letters addressed to him by that savant.<sup>138</sup>

In view of the fact that Isabel was herself so enthusiastic a humanist it is not surprising to find a long line of truly famous women—teachers, writers, poets, scientists, artists, and musicians

<sup>135</sup> *Supra*. Cf. Marineo, *De Rebus Hispanias Memorabilibus*, Alcalá, 1533. *Ibid.*, Spanish Ed., Alcalá, 1539; Florez, *Mem. de las Reynas Católicas*, Madrid, 1790; *Mem. de la Real Acad. de la Hist.*, VI, Madrid, 1821; Altimira y Crevea, *Hist. de España y de la Civilización Española*, II, Barcelona, 1902.

<sup>136</sup> Marineo, *De Rebus Hispanias Memorabilibus*, Lib. XXI, Fol. 122. Alcalá, 1533.

<sup>137</sup> *Ibid.*

<sup>138</sup> Mariéjol, *Pierre Martyr D'Anghera*, 35ff, IV, Paris, 1887.

who flourished throughout the history of the Peninsular Revival. The works of modern writers have not extended the fame of these Iberian women of the fifteenth and sixteenth centuries far beyond the borders of Spanish territory; with the exception of the makers of history, Isabel of Castile and Catherine of Aragon, and the world-renowned saint, Teresa of Jesus, little has been printed concerning them outside their native land. But true to the chivalrous instinct inherited from Christian tradition, Spanish historians have kept alive the memory of the achievements attained by the noble daughters of their race, and Spanish poets have sung their praises with the reverence born of candid admiration.

As types of all that was noblest and best in these followers of the great Queen Isabel, her own illustrious daughters should hold the first rank. But as their history belongs rather to the lands of their adoption we shall first consider here the life and character of the woman famous in Spanish annals as the Queen's Latin tutor and cherished companion, Beatriz Galindo, surnamed from her scholarship, *La Latina*. Born in Salamanca in 1475, Beatriz was descended from the Galindos of Andalusia, her biographers agreeing that she had her name from the family of her mother, her father being a "cabellero" named Gricio, who, after the death of his wife, took the habit in the Order of St. Augustine. It is also shown that Beatriz was sister to Gasper de Gricio, secretary of Ferdinand and Isabel.

At court, as tutor to the Queen, *La Latina* won general esteem for her virtues and learning. In 1495 she was given by the sovereigns in marriage to Don Francisco Ramirez, a widower, whose first wife was Isabel of Oviedo, and who was then lord of the house of Ramirez of Madrid. In 1501 he was killed in battle against the Moriscos, and Beatriz hastened to complete the founding of projected institutions of mercy perpetuating her memory and that of her husband.

Among these is the Hospital of the Conception of Madrid, and a school for poor young ladies, similar to Madame de Maintenon's foundation of Saint-Cyr. This school Beatriz herself directed after the death of the Queen, until she finally handed it over to the Franciscan Sisters in 1512. From her estates she founded other institutions, as the monastery of nuns of the Concepcion Jerónima, in the street of that name, and the convent of Trinitarians of Malaga, a city which owed its conquest to the valor of her husband.

While occupied with these works of charity and zeal, La Latina continued to study and teach, personally directing the work, not only in the first school, in Toledo Street and the plaza of the Cebada, but also in the convent of the Concepcion Jerónima, which she made her home until her death. She was interred in the chancel of the church of this convent, beside her husband.<sup>139</sup>

Both her tomb and that which she had built for Lord Ramirez are sumptuous marble sepulchres, monuments of Renaissance style which surpass in beauty and richness all others of the kind in Madrid. The inscription reads: "Here lies Beatriz Galindo, who, after the death of the Catholic Queen, retired, into this monastery and into the Franciscan monastery of the Concepcion, of this city, where she spent herself in good works until her death, in 1534."<sup>140</sup>

But few of the writings of La Latina have been preserved. Among the collection of the Dukes of Rivas are mentioned, *Annotations on the Ancient Classical Writers: a Commentary on Aristotle*, and *Miscellaneous Poems*.<sup>141</sup>

Among the many eulogies of La Latina's virtues and talents, that of Lope de Vega is unique:

"Like to Latina  
Whom scarcely the gaze can determine  
Whether pure mind  
Or woman indeed as it seemeth.  
Learned, with modesty clothèd  
And holy in courts all too human.  
To what heights will she venture unaided  
Whose end is the God of her being!"<sup>142</sup>

Another teacher by profession, like La Latina, but unlike her, a lecturer in the University, was Francisca de Lebrija. This gifted daughter of the great Spanish humanist of that name, enjoys the distinction of a history briefly told but full of significance. Her father's right hand in his literary labors, she proved her claim to learning by acting as substitute for him in his chair of humanities at

<sup>139</sup> Parada, *Escritoras y Eruditas Españolas*, 127 ff. Madrid, 1881.

<sup>140</sup> Rada y Delgado, *Mujeres célebres de España y Portugal*, II., 351. Barcelona, 1868.

<sup>141</sup> Parada, *Ibid.*; Cf. Antonio, *Bibliotheca Hispana Nova*, II, 346, Matriti, 1788; *Mem. de la Real Acad. de la Hist.*, Vol. VI, II. XVI.

<sup>142</sup> *Laurel de Apolo*, silva 5:

"Como á aquella Latina  
Que apenas nuestra vista determina  
Si fué mujer ó inteligencia pura:  
Docta con hermosura  
Y santa en lo difícil de la corte;  
Mas ¿qué no hará quien tiene á Dios por norte?"

Alcalá whenever his infirmities or preoccupations rendered it desirable. This fact has led her biographers to conjecture that she may have had a share in the authorship of the works produced by Lebrija. There seems, however, no warrant for the conjecture, if we except the indication that, notwithstanding her ability, she left on record no literary productions of her own, as did many of her contemporaries.<sup>143</sup>

By far the most remarkable and the best known among these contemporaries of the daughter of Lebrija is the Latin tutor at the Court of Portugal, Luisa Sigea.<sup>144</sup> Luisa was a native of Toledo. Her father, Diego Sigea, was at first preceptor of the Duke of Braganza, and later of the other children of the royal family of Portugal. It was as teacher of the Infanta Maria, daughter of Don Manuel, and of the Spanish Infanta, D<sup>a</sup> Leonor, then at the Court of Portugal, that "La Sigea" rendered her greatest services to the cause of humanism. Under her direction and through her inspiration, the court became a center of culture and the rendezvous of enthusiastic students such as were the learned Portuguese ladies who surrounded the Infanta Maria.

As proof of the linguistic talents of this remarkable woman it suffices to refer to the letter which she sent to Pope Paul III, in 1546, written in five languages: Latin, Greek, Hebrew, Arabic, and Syriac.

In this same year she produced a Latin poem, "Sintra," a description of the Portuguese town of that name. It was published in Paris in 1566, under the auspices of the French ambassador to the court of Portugal. The poem consists of one hundred and eight lines, in imitation of Vergil. The following passage is characteristic:

"Hic philomena canit, turtur gemit atque columba:  
Nidificant volucres, quotquot ad astra volant,  
Silva avium cantu resonat, florentia subtus  
Prata rosas pariunt, liliaque et violas,  
Fragantemque thimon, mentam roremque marinum,  
Narcissum et neptam, basylicumque sacrum:  
Atque alios flores, ramos heroasque virentes,  
Terra creat pinguis vallibus ac nemore;  
Queis passim Dryades capiti cinxere corollas,  
Et Fauni et Nymphae cornigerique Dei."<sup>145</sup>

<sup>143</sup> Parada, *op. cit.*, 132; *Mem. de la Real Acad. de la Hist.*, Vol. VI, II. XVI.

<sup>144</sup> Parada, *op. cit.*, 136 ff.

<sup>145</sup> Lines 29-38. Quoted in Parada, *op. cit.*, 143.



Two of the poet's epigrams are extant, one of which is the following, with this inscription:

"In Aquilam, cui torquem aureum  
Maria Infans parabat, Loisiae Sigae.

Epigramma

"Desine, diva, precor, mirare desine: Quid me  
Coelitus huc missam maesta redire vetas?  
Quid volueris tentas innectere vincula collo?  
In plumis aquilae forsan olor venio."<sup>146</sup>

The other epigram was dedicated to Jerónimo Britonio. Besides these, another work of poetry is attributed to La Sigea, and a dialogue on the contrast of country life and city life. As many as thirty-three of her letters are extant, containing valuable information on her life and labors. Some of these are addressed to Philip II, others to the Queen of Hungary and others to her brother-in-law, Alfonso de la Cueva. Parada gives Cerdan y Rico as authority for the statement that these letters are preserved in the Royal Library of Madrid.

A very objectionable poem, published under the name of Luisa Sigea, was circulated in the North, for the sole purpose of dishonoring her name and that of Luis Vives which was connected with that of Sigea in the dialogue. This work, one of many such libels spread broadcast at that period, has been attributed to different authors, more particularly to one John Westmore, of Holland. The research undertaken by numerous friends of the injured parties resulted in a complete vindication of their innocence and established more firmly than ever the reputation of the learned and virtuous author of "Sintra." The fact that Vives was one of the Latin correspondents of La Sigea may have given rise to the libel.

When leaving court, at the age of thirty, Luisa married a gentleman of Burgos, Francisco de Cuevas, who was for some time secretary to Maria, Queen of Hungary and Bohemia. She afterwards resided in Burgos until her death on the 13th of October, 1560. Her only daughter, Juana de Cuevas, married Don Rodrigo Ronquillo, and was the mother of several children who proudly bore the honors descending from their illustrious grandmother. Two of these distinguished themselves in the Philippines; the one, Luis, as vicar-general of the Augustinians, and the other, Gonzalo, in the army.

<sup>146</sup> *Ibid.*, 142.

At the time of her death, her husband gave testimony of her worth in this epitaph:

D. O. M.

Loisiae Sigee foeminae incomparabili cujus pudicitia cum eruditione linguarum quae in ea ad miraculum usque fuit, ex aequo certabat, Franciscus Cuevas moerentissimi conjugii B. M. P. valle [Vale] beata animula conjugii dum vivet perpetuae lachrimae.<sup>147</sup>

Luisa's sister, Angela, shared her labors at the Portuguese court and was also a poet. She seems to have left no writings, but was especially gifted in music. She married Antonio Mogo de Melo and lived in Torres Vedras, a small town of Portugal.<sup>148</sup>

Another learned woman at the court of Spain, and one whose talents place her beside La Sigee and La Latina, is Ana Cervató.<sup>149</sup> She was of the household of Queen Germana de Foix, and corresponded in Latin with Lucio Marineo. Her knowledge of the classics was extensive and she proved her love for Latin eloquence by reciting from memory all of Cicero's orations.

Ana was a Catalan and descended from a noble family of Sardinia. Her hand was sought by the Duke of Alba, whose suit Marineo pressed in a letter to her in which he extols her virtues and learning and the virtues of the Duke. This letter is a good specimen of the esteem shown by humanists for women who were at once learned and virtuous. It bears the salutation: "L. Marinaeus Siculus Annae Cervatoniae Virgini Pulcherrimae Sal. Plur. D.," and the date: "Ex Burgis pridie idus Octobris anno MDXII."

To the very flattering comparison which the writer established between the gifts of the learned lady and those of the heroines of ancient history and mythology, she ingeniously replies: "Nos enim Palladi, Hebe, Veneri, atque Helenae, quas divinis honoribus ipsa donavit antiquitas, longe cedimus. Nymphas etiam, clarasque prisci temporis puellas minime aequamus. Serenissimae vero Germanae Reginae domum tantum abest ut illustrare possim, ut facilius intelligam obscurum sydus, sole pulcherrime radiante, diei addere posse splendorem."

Referring to the other ladies at the court of Queen Germana she says: "Reliquae etiam Palatinae virgines tanta forma ac nitore praestant, ut inter eas ego, qualis nunc inter splendentes sorores Electra calligat."

<sup>147</sup> Parada, *op. cit.*, 136 ff; Antonio, *op. cit.*, II, 71.

<sup>148</sup> Parada, *op. cit.*, 135.

<sup>149</sup> Or Cervaton.

These passages also reveal the nature of the style of this Spanish woman, writing at the dawn of the sixteenth century.<sup>150</sup>

Another correspondent of Marineo was Luisa Medrano, a native of Salamanca where she held the chair of humanities.<sup>151</sup> Like Ana Cervat6, Luisa enjoyed the esteem of the historiographer who compared her to the Muses and to the women philosophers in the school of Pythagoras. But she merited better praise, for in the same letter addressed to her, Marineo salutes her as "Puella doctissima," and says of her, "quae supra viros in litteris et eloquentia caput extulisti."<sup>152</sup>

Another learned woman, Catalina Paz, of Estremadura, was given prizes and ovations in Alcalá and Seville for her Latin poetry. She is highly praised by Matamoros, who extols her above Cornelia and the other Roman ladies of antiquity. Lamenting her premature death, which occurred in Guadalajara, when she was twenty-seven, he says: "Heu, quae ingenii vena illo die ad summan gloriam eloquentiae florens exaruit? Quos poesis fontes subito fortuna prostravit? Quae non litterae politiores cum illa mortuae, et sepultae fuerunt?"<sup>153</sup> Catalina translated into Latin the work of Hurtado de Mendoza, entitled, "El buen placer trobado en trece discantes de quarta rima castellana." The translation was printed in Alcalá in 1550.<sup>154</sup>

Ana Osorio, like Catalina Paz, was awarded prizes for her Latin poetry in Alcalá and Seville. Little is now known of her life, but she is supposed to have been the daughter of D. Diego de Osorio, Lord of Abarca and Governor of Burgos, who was Master of the Drawingroom at the court of the Empress Isabella. In this case she would be descended through her mother, Isabel de Rojas, from the marquises of Poza. Matamoros praises, not only her poetic gifts, but her extensive knowledge of theology.<sup>155</sup>

Another woman of the sixteenth century, remarkable for varied accomplishments, was Doña Lorenza Mendez de Zurita. She was a native of Madrid and wife of D. Tomás Gracian Dantisco who was a writer and a member of the illustrious family of the Gracianes. This noble lady is remembered for her domestic virtues and her

<sup>150</sup> Antonio, *op. cit.*, II, 344 ff; Parada, *op. cit.*, 130.

<sup>151</sup> "donde tuvo cátedra de humanidades"—(Parada).

<sup>152</sup> Parada, *op. cit.*, 132; Antonio, *op. cit.*, II, 351.

<sup>153</sup> Matamoros, "De Academiis et doctis viris Hispaniae." Quoted in, de la Fuente, *Hist. de las Universidades, Colegios, etc.*, II, App. 31, sec. 12, Madrid 1884-89.

<sup>154</sup> Parada—*op. cit.*, 146.

<sup>155</sup> Parada, *op. cit.*, 145; Antonio, *op. cit.*, II, 346.

solid piety, as well as for her talents. She spoke Latin fluently and wrote it with ease whether in prose or verse. Her knowledge of rhetoric and mathematics and of other branches of study is highly commended, as well as her skill in music, both in singing and in playing the harp and other instruments. She composed sacred hymns but does not seem to have published any of her writings. Of these, and of her virtues, Lope de Vega says:

"She wrote sacred hymns  
In verses as divine.

Adding to her genius grace of soul—  
Grace of virtue that eternally endures."<sup>154</sup>

This learned woman died in 1599. Her remains were interred in the Carthusian monastery of Aniago, near Valladolid.<sup>157</sup>

A still more remarkable type of maternal devotedness and love of wisdom was Doña Cecilia Morillas. She was born in Salamanca in 1538, a descendant of the family of Enriquez. At an early age she married D. Antonio Sobrino, a learned Portuguese who then lived in Valladolid. Of the nine children of this marriage the two daughters became Carmelite nuns;<sup>158</sup> one son, Francisco, was Bishop of Valladolid; another, José, was the learned chaplain and tutor of the Royal Family; a third, Juan, was a celebrated physician; a fourth, Antonio, renounced the honors of a successful career at law to become a Franciscan Friar in the same monastery where his brother, Tomás, was a shining light of genius. The remaining two sons, Fr. Diego de San José and Fr. Sebastian de San Cirilo, were distinguished members of the Order of Mt. Carmel.

Such careers on the part of the children were the result of the training which they had received from Doña Cecilia. Having been invited by Philip II to fill the office of governess and tutor of the Royal Family, she declined, in order to be able to devote all her time and talents to the bringing up of her own children, and such were the breadth of her knowledge and the power of her personality that all her sons and daughters received from her their youthful training. Her biographers credit this learned woman with an education which comprised Latin, Greek, Italian and French, the humanities and philosophy; theology, cosmography and practical

<sup>154</sup> *Laurel de Apolo*, silva 1.

<sup>157</sup> Parada, *op. cit.*, 146 ff.; Antonio, *op. cit.*, II, 350.

<sup>158</sup> *Infra*, 71.

geography; music, designing and painting. She is said to have constructed maps and globes, very accurate and very beautiful.

This life, full of labors and fruitful in good works was brought to an early close on the 21st of October, 1581, Doña Cecilia being then but forty-three.<sup>159</sup>

That Greek literature was not slow in gaining favor with the Spanish women is evident from the large numbers of students whom we find taking it up in addition to Latin. Like Cecilia Morillas, another matron of the sixteenth century, Angela Mercader Zapata found time for both the classical languages, for philosophy and theology. This woman, whom Vives praises for learning and virtue,<sup>160</sup> was wife of Gerónimo Escribá de Romani, a professor of the humanities in Valentia, and mother of the Jesuit, Francisco de Escribá. The most learned men of her time are said to have consulted her on points of theology, and her home was a center of literary and philosophical reunions, where the professors and students of Valentia held with her scientific discussions. She had collected a large and rich library which she generously opened to her literary friends, and she passed on in like manner her own store of wisdom and information to her gifted son. She left no published works but some authorities suggest that her manuscripts assisted materially the labors of Francisco de Escribá in his famous work "De Novissimis."<sup>161</sup>

Other Greek scholars of the sixteenth century were Geronima Ribot, of Valentia;<sup>162</sup> Catalina de Rivera, who belonged to the family of the dukes of Alcalá;<sup>163</sup> Catalina Trillo, of Antequera, an excellent poet, who married Gonzalo de Ocon, and was mother of Juan Ocon, a professor at Salamanca, and of Bartolome Ocon, an ecclesiastical canon;<sup>164</sup> Maria Urrea, daughter of the Count of Aranda and wife of D. Diego Enriquez de Guzman, fifth count of Alba de Liste.<sup>165</sup>

To Latin and Greek some of the Spanish women of this century added an extensive study of Hebrew. Among these may be mentioned Isabel Vergara, of Toledo, whose brothers were professors of Greek and Hebrew in Alcalá, and who is said to have

<sup>159</sup> Parada, *op. cit.*, 176.

<sup>160</sup> "De Institutione Christianae Foeminae," *Opera*, Vol. II, Lib. I, p. 655. Basileae, 1555.

<sup>161</sup> Parada, *op. cit.*, 189.

<sup>162</sup> Parada, *op. cit.*, 153; Antonio, *op. cit.*, II, 350.

<sup>163</sup> Parada, *Ibid.*, 154; Antonio, *Ibid.*, 348.

<sup>164</sup> Parada, *Ibid.*; Antonio, *Ibid.*, 349.

<sup>165</sup> *Ibid.*, Parada, 155; Antonio, 352.

been "as learned as her brothers." This says much, for they both, Juan and Francisco, did good service to Cardinal Ximenes in the work of the Polyglot Bible.<sup>166</sup>

A remarkable instance of the general desire for knowledge among the women of Spain, is that of a poor girl of Seville, "Doña Marcelina." This girl mastered, apparently without assistance, Latin, Greek, Hebrew, Italian and mathematics while living in poverty and obscurity in the parish at St. Vincent of Seville.<sup>167</sup>

Doña Oliva Sabuco de Nantes offers another striking example of the power of intellect exhibited by the women of the Renaissance. She is styled by one of her biographers as "writer, philosopher, and naturalist; honor and pride of Spanish letters, a most wonderful illustration of the aptitude and genius of the mind of woman."<sup>168</sup>

And this estimate is supported by the testimony of numerous other Spanish writers who have made her life and work a subject of study, whether to give her a passing mention or a treatment more or less detailed.<sup>169</sup>

That this woman had schooling cannot be questioned, but what she had been taught of the languages and sciences she effectively applied in individual study and research. Without having actually pursued the study of medicine in the universities, she produced a work on medical science, "Nueva Filosofía," accepted with enthusiasm in Spain, and circulated in foreign parts, where it served as a guide, incognito, to physicians and students alike.<sup>170</sup>

Feijóo y Montenegro interprets the motive of the author, as being, in the words of his translator, "to convince them, that the physics, and medicinal doctrines, which were taught in the schools, went all on erroneous principles."<sup>171</sup> The most important position which Doña Oliva maintains is that of the true relation of the functions of the organism to the functions of thought. From this position she argues that the preservation of health is in no small measure dependent upon brain and nerve stimuli.

If we may judge from the very detailed index, which alone is accessible, and from her own exposition of the work, as well as that

<sup>166</sup> Parada, *Ibid.*, 190.

<sup>167</sup> Parada, *op. cit.*, 191.

<sup>168</sup> *Ibid.*, 157 ff.

<sup>169</sup> Cf. Feijóo y Montenegro, *Theatro critico universal*. Translated as "A Defence or Vindication of the Women," in *Three Essays, etc.*, by "A Gentleman," 82, London, 1778; Rada y Delgado, *op. cit.*, II; *Mem. de la Real Acad. de la Hist.*, VI; Antonio, *op. cit.*, II.

<sup>170</sup> Parada, *op. cit.*, 162 ff.

<sup>171</sup> *Ibid.*



given by her biographers, Oliva contributed very substantially to the sciences of biology, psychology, and anthropology, and through these to the sciences of medicine, sociology and agriculture. Her discourses on the nature and functions of the nerves and brain are the most remarkable. From her views on pathological psychology and anthropology she maintains that the study of man's nature is the true foundation for the study of medicine.

The author treats of the emotions and passions from the characteristic point of view of the humanist. There are chapters on such topics as the following: Joy, contentment and gaiety, which form one of the three pillars that sustain human life and health; Expectation of good, one of the columns which sustain the health of man and accomplish all the works of man; Temperance and fortitude, the mistress and governess of the health of man; that friendships and agreeable conversation are necessary in this life; of the evil effects of loneliness; of the beneficial effects of music, which cheers and strengthens the brain and gives health in infirmity.

Rules of everyday hygiene are likewise laid down: Of food, drink and sleep; of strenuous activity of the soul or body after eating; of improvements in nutriment. Under "Ornaments of the Soul," she treats of the virtue of magnanimity, of prudence, the "mother of the virtues;" of wisdom, "the most precious ornament of the soul." She treats questions of politics and sociology under the following heads: Things which improve the world and its republics; Improvements in laws and litigations; Improvements in the condition of the poor and the laboring classes; Improvements in regard to marriages, births and public chastity.

In her treatises on Agriculture she discusses the importance and means of water supply for irrigation and the fisheries; the nature of plants and the propagation of new plant species; the care of vines; the preservation of decadent species of sheep; the destruction of locusts.<sup>172</sup> Her discourses on astronomy and geology have also a direct bearing on the science of farming.

The entire work is divided into seven parts, or treatises, developed in the form of dialogues or colloquies between different philosophers professing divinity or medicine. The first five treatises are written in Castilian, the last two in Latin. The first edition of the work

<sup>172</sup> Cf. Anton Ramirez, *Diccionario de Bibliografía Argonómica y de toda clase de escritos relacionados con la agricultura*, "Sabuco de Nantes Barrera, Doña Oliva," Madrid, 1865.

appears to have been published in Madrid, in 1587. Another edition was published in the same city the next year, 1588, in four volumes. In 1622 there was another edition in Braga, and in 1728 still another in Madrid. This last lacked the matter suppressed by the Inquisition in 1707. These expurgata were slight and unimportant.<sup>173</sup>

The following is the title page of this edition: "Nueva filosofia de la naturaleza del hombre no conocida ni alcanzada de los grandes filósofos antiguos, la cual mejora la vida y la salud humana, con las adiciones de la segunda impresion. Escrita y sacada á luz por D<sup>a</sup> Oliva Sabuco de Nantes Barrera, natural de la ciudad de Alcaráz, con la dedicatoria al rey D. Felipe II, de este nombre y la carta al Ilmo. Sr. D. Francisco Zapata, conde de Barajas y presidente de Castilla, etc. Esta nueva impresion va expurgada, segun el expurgatorio publicado por el Santo Oficio de la santa y general Inquisicion el año mil setecientos y siete. Cuarta impresion reconocida y enmendada de muchas erratas que tenian las antecedentes con un elogio del doctor don Martin Martinez á esta obra. Año de 1728. Con licencia," etc.

In her dedication to Philip II, here spoken of, the author states the purpose of the work and estimates its value. She says: "A humble servant and subject speaks from afar, on bended knee, since she is not able to speak boldly near at hand.—The lion, king and lord of animals, through instinctive magnanimity uses clemency towards children and weak women, especially if, prostrate upon the earth, they have strength and courage to speak, as did the captive of Getulia, who, escaping from captivity through a mountain, was shown clemency by all the lions, because she was a woman and because of the words which she had courage to utter with great humility. So I, with the same confidence and courage, venture to present and dedicate this my book to your Catholic Majesty and to beg the favor of the Great Lion, the King and Lord of men, and the protection of these Aquiline wings, beneath which I place this, my child, whom I have engendered. Receive, your Majesty, the service of a woman, which I think, is better in quality than much that has been done by man, subjects and lords who have desired to serve your Majesty. While to the Caesarian and Catholic Majesty have been dedicated many books produced by men, there are at least fewer and rarer that have been produced

<sup>173</sup> Cf. Parada, *op. cit.*, 173.

by women, and none at all treating of this matter. This is as singular and rare as is its author. It examines into the knowledge of self and teaches man this self-knowledge. It teaches him to understand his nature and the natural causes of life, death and infirmity. It gives much and important advice on self-preservation from violent death. It would improve the world in many things. All the knowledge in this book was lacking to Galen, to Plato, and to Hippocrates in their treatises on the nature of man, and to Aristotle when he treated of the soul and of life and death. It was lacking likewise to the naturalists like Pliny, Aelianus and others when they wrote on man.—It belongs especially to kings and great lords, because their health, their wishes, opinions, passions and inclinations are of more far-reaching consequence than are those of others. It belongs to kings, because knowing and understanding the nature and propensities of man, they can better rule and govern their dominions, just as a good pastor better rules and governs his flock when he knows its nature and inclinations.

"From the colloquy on the knowledge of self and the nature of man resulted the dialogue of True Medicine, which was born of that, forgetting that I had never professionally made a study of medicine, but there resulted from it very clearly and evidently, as naturally as light results from the sun, the conclusion that the old science of medicine was in error. This science is read and studied in its fundamental principles, notwithstanding that the old philosophers and physicians did not give attention to the nature of their own beings, which is the foundation and starting point of all medical science. Since my petition is just, let my sect be given a year's trial, as those of Hippocrates and Galen have been given a trial of two thousand years, with such poor results."

That the author did not lack confidence in spite of her humility is here manifest, but the sincerity of her humility is likewise manifest. The entire dedication reveals a character at once strong and modest, another precious Renaissance type of womanhood adorned with virtue and crowned with knowledge. That her confidence did not lack its reward is evident from the number of editions through which the work passed in an age of such careful criticism as was that of the Renaissance, and from the additional editions bearing dates past the middle of the nineteenth century.

Of the life of the author of the "Nueva Filosofía," little that is definite has come down to us. Conjectures of modern students center round her name, as signed by herself in the dedication to Philip II: Oliva Sabuco de Nantes Barrera. Some claim that she was daughter of the physician of Phillip II, named Barrera thus accounting for her medical knowledge;<sup>174</sup> others believe that she was of French origin, from the indication of "De Nantes."<sup>175</sup> but the clearest evidence seems to be that based on her baptismal certificate.<sup>176</sup> This evidence agrees also with the scanty information which she herself gives us in her work. From the baptismal certificate we learn that Oliva was born in Alcaráz in the year 1562, and was baptized in the church of the Holy Trinity on the second of December of the same year. Two of her four sponsors were Barbara Barrera and Bernardina de Nantes, the former being the wife of V. Padilla and the latter the wife of Juan Rodriguez. The names of these two might very naturally be assumed by Oliva later on out of a sentiment of gratitude or for the sake of kinship, or they may have been given her in Baptism. This interpretation of her biographer is supported by the further evidence of the baptismal certificate that her father was Sanchez Sabuco, who bore the title of "Bachelor," and her mother Francisca Cozar. Sanchez Sabuco was governor of Alcaráz in 1581 and again in 1596 and these dates point to the fact that he must have held a long term in that office. At the same time the position and education of the father and of the other relatives present at the baptism throw light on the hidden life and opportunities of Oliva. That her Nueva Filosofía was given to the press in 1587, when she was but twenty-five is proof that her early education must have been a careful one.

According to evidence given by the document concerning her dowry,<sup>177</sup> Oliva was married in 1585 to Acacio de Buedo, who belonged to a distinguished family of Alcaráz, called Cano de Buedo. Her mother was then dead, and the signatures of the brothers and sisters show that there were four of the former and two of the latter, Juana and Catalina. All were older than Oliva, whose name here has another variety, Luisa Oliva Sabuco.

<sup>174</sup> Antonio, *op. cit.*, II.

<sup>175</sup> Cf. Feijóo y Montenegro, *op. cit.*

<sup>176</sup> Cf. Parada, *op. cit.*

<sup>177</sup> *Ibid.*

Her place of abode, after leaving Alcaráz is not evident. Her house was converted, in part, into a municipal building, and in part served to enlarge the convent of the Dominicans. According to a tradition of this convent, Oliva came to end her days there, taking the monastic habit. Her portrait was there preserved, thus attired, as it was also preserved in the municipal building in secular dress. Both these portraits are said to have perished during the wars of the nineteenth century. The date of her death is uncertain, but the convent tradition accounts for the obscurity of the later years and the documents cited show that her retirement was not owing to her birth, which, says one of her biographers, those have put forward who can account for her scientific knowledge in no other way than that she must have inherited it from the Arabs and come from a Morisco family.<sup>178</sup>

Of the numerous courts of Spanish nobility, distinguished for their learned and virtuous women, there are two others, whose history is especially instructive. The family of Mendoza and that of Borja produced many noble and saintly women, among whom but a few can be singled out.

The best representative of the Mendozas, although not the best known, is Doña Catalina Mendoza. She was born in Granada, in 1542, and was the daughter of D. Íñigo Lopez de Mendoza, Marquis of Mondejar. She was brought up by her grandparents D. Luis Hurtado de Mendoza and D<sup>a</sup> Catalina de Mendoza y Pacheco, and with her aunt, D<sup>a</sup> Maria Mendoza, known for her great piety and learning as *La Blanca*. D<sup>a</sup> Catalina was lady of honor to D<sup>a</sup> Juana of Austria, sister of Philip II, and enjoyed at court the reputation for beauty, wisdom and genius that Ana Cervató enjoyed at the court of Ferdinand. Like Ana Cervató, Catalina Mendoza had many ardent suitors, and she finally married, by proxy, the Count of Gomera, who resided in Seville, but having discovered an impediment to the marriage, before the arrival of the Count, she asked and obtained of the Pope permission to contract a new marriage or to enter the cloister, which had been her desire. Her family objecting, she made privately in the hands of the General of the Jesuits, Cláudio Aquaviva, the vows of poverty, chastity and obedience, and lived thus a life of prayer and penance until her death, on the fifteenth of February, 1602.

<sup>178</sup> Cf. Parada, *op. cit.* 157 ff.

This illustrious lady devoted her fortune, as did also her aunt, D<sup>a</sup> Maria Mendoza, to the foundation of the Jesuit college of Alcalá. She was herself learned and she favored learning. To an extensive knowledge of Latin and of Sacred Scripture, she added the very unusual combination of great proficiency in arithmetic and calculus joined to the arts of music and embroidery, which last accomplishment was aided by a singular gift of designing, the fruit of her mathematical turn of mind.

D<sup>a</sup> Catalina left no published writings, but the Court, through the personal influence received by D<sup>a</sup> Juana of Austria, preserved the advantages of learning and wisdom born of her singular gifts.<sup>179</sup>

D<sup>a</sup> Maria Pacheco, a sister of *La Blanca*, and aunt of D<sup>a</sup> Catalina, shared their opportunities and their talents, but not their happy fortune. Known outside of Spain as the "Widow of Juan Padilla," she has come down to us, with Catarina Sforza, as type of the Renaissance virago. But D<sup>a</sup> Maria was gentle as well as learned, and, like Catarina Sforza, she showed her mettle only in the face of very real dangers to her loved ones. However history may have judged of the acts of these women, in causes just or unjust, that they acted their part bravely when "someone had blundered" is noted in terms of highest praise.

Fortunately the Spanish virago (using the term in its pure Italian meaning) has left proof of her character and her motives in the brief letter which she addressed to Padilla on the day of his death. It is sufficiently illuminating, both in tone and in content. She says:

"Do not believe, my own dear Señor, that your letter grieved me more than did the anxiety of mind in which news of your unjust sentence and the suddenness of your execution placed me. Nothing can alleviate my sorrow nor sustain my breaking heart. How has it been able to bear so much and not break? Do hope that it may not prove the end of my life.

"But now there is but one pain which Divine Providence can send me, that you are able to spare me. I beg you, beloved Lord of my soul, prepare yourself for the work before you; fix your eyes on God alone that you may, in expiation, meet as far as possible the demands of His justice, departing assured that I will do whatever you may command me, for you know that you

<sup>179</sup> Parada, *op. cit.*, 187.



were always certain of my obedience, my good will and my love.

"Because I am unable to go hence, I am beside myself with grief and loneliness. She who was ever thine, M. P."<sup>180</sup>

The family of Borja has a number of representative women, but of greatest interest is the "Santa Duquesa," sister of the great St. Francis Borja, of the Society of Jesus. This venerated woman was D<sup>a</sup> Luisa de Borja y Aragon, who was born on the 19th of August, 1520. She was daughter of D. Juan Borja, third Duke of Gandía, and D<sup>a</sup> Juana de Aragon, the niece of King Ferdinand. In 1540 she was married to D. Martin de Aragon, Count and Duke of Ribagorza and of Villahermosa. In the castle of Pédrola, in the ducal territory of Villahermosa, the Duke and Duchess surrounded themselves with antiques and lived in an atmosphere of culture that recalls the castle of Mantua in the days of the Duchess Isabella.

The castle of Pédrola is believed to be the scene of Don Quixote's adventures in his visit to the duke and duchess, where the faithful Sancho promises solemnly to sew up his mouth or bite his tongue before speaking a word not duly considered and to the purpose.<sup>181</sup> The vigorous Renaissance life here recalled by Cervantes, places before us the Duchess who in the chase, "would have been the foremost [to strike at the boar] if the Duke had not prevented her," and whose valor is commended by her lord in his answer to the frightened squire: "The chase is an image of war . . . you are often exposed to the extremes of cold and heat; idleness and ease are despised; the body acquires health and vigorous activity."

Thus the Santa Duquesa enjoyed her books and her outdoor sports in the company of her husband and her six children, while she found time for prayer and for composing pious works, among which is a paraphrase of the Magnificat. She gave generously of her store of learning and virtue, handing down to her children the rich inheritance which she had received from her noble predecessors. She died on October 5, 1560, at Saragossa, and was interred in Pédrola.<sup>182</sup>

D<sup>a</sup> Isabel Borja, known in religion as the Venerable Francisca of Jesus, was aunt of D<sup>a</sup> Luisa and St. Francis Borja. Born in Gandía, the fifteenth of January, 1498, she was daughter of D.

<sup>180</sup> Parada, *op. cit.*, 188; Cf. *Mem. de la Real Acad. de la Hist.*, Vol. VI, II. XVI.

<sup>181</sup> "Preface, Madrid Ed., 1854, III, 267." Cited in Parada, *op. cit.*, 184.

<sup>182</sup> Parada, *op. cit.*, 184.

Juan Borja, Duke of Sésaro, and second Duke of Gandía. Her mother was D<sup>a</sup> Maria Enriquez de Luna, who belonged to the royal family of Aragon. After the death of her husband, who is said to have been assassinated in Rome by Caesar Borja, D<sup>a</sup> Maria entered the convent of Santa Clara of Gandía, where she was known as Sister Maria Gabriela. At the time of her death, she was abbess of the same convent.

D<sup>a</sup> Isabel, who was destined to precede her mother to the cloister, experienced on two remarkable occasions the protection of Divine Providence in her regard. When she was but three years of age, her nurse let her fall from a great height from the palace but the child escaped without any injury. Again, to secure her vocation which her parents opposed, it was revealed to Isabel that her only brother, Juan, would have a son who would perpetuate the glorious name of the family and give great honor to the church. When this prophecy was duly recorded in the monastery of Gandía, the parents relented, their only objection having been the risk of bringing up for the world an only child. The prophecy was fulfilled in the birth of St. Francis Borja.

Isabel Borja entered at first the Convent of Descalced Franciscans in Gandía and then passed to that of Madrid, where she was abbess, and where she governed the convent with great mildness and discretion. Such were her gifts for administration, that she was sent as abbess to the Convent of Rioja in 1552 and thence to Valladolid in 1557, where she died on the twentieth-eighth of October of the same year.

This holy nun wrote a number of spiritual treatises for the members of her convents, some of which are preserved in manuscript, while others are published by the historian of her order.<sup>183</sup> These writings are collected under two heads: "Spiritual Exhortations," and "Holy Exercises." Many of her letters are also preserved in manuscript and are said to be in the mansion of the Marquis Osera. Of these, some are published by the biographers of St. Francis Borja and of his sister, D<sup>a</sup> Luisa, both of whom were her correspondents. The roll of manuscripts has this inscription "In this package are eight letters, the most holy and most consoling possible, of Sister Francisca of Jesus of Santa Clara, of Gandía, to my Señora the Duchess D<sup>a</sup> Luisa de Borja, of holy life."<sup>184</sup>

<sup>183</sup> Carrillo, "Relacion histórica de la fundacion de las Descalzas de Madrid, IV, 77 ff., Madrid, 1616." Cited in Parada, *op. cit.*, 183.

<sup>184</sup> Parada, *ibid.*

The spiritual exhortations are in tone and subject matter evidence of the sincerity and humility of the abbess and of the happy blending of mildness and firmness with which she is said to have governed the different convents over which she ruled. In one of her exhortations she writes: "Prostrate at the feet of each one of you, I implore, on my knees, that you have union of hearts and preserve peace one with another. It seems to me that what should be able to foster this peace is that each one make at least once a week a sincere examination of the affections of her soul, to see what it loves, what it hates; what it dreads or hopes for; what troubles it and what gives it joy; with what it is carried away; and considering how she has yielded to this and how she has made use of that, she will see the harm done and how vice has mingled with virtue. She will see that that which she believed to be zeal was, perhaps, passion; that what she believed to be discretion vanishes away; that what she thought prudence she finds to be pride; that what she thought to be in order is totally in disorder."<sup>185</sup>

Her biographer affirms that such was the fervor and sanctity of the good abbess that words like these were received as oracles by her devoted nuns, and that her spoken discourses were cherished as precious memories.

Another nun who did good service to her order by her literary labors was D<sup>a</sup> Isabel de Alagón. She belonged to the family of the counts of Sástago and was born in Saragossa. In 1545 she was elected prioress of the Royal Monastery of Our Lady of Sixena of the Order of St. John of Jerusalem. She revived the Breviary and the rules of the order, publishing the former in Saragossa, in 1547, under the following title: *Breviarium secundum Ritus Sixenae Monasterii, Ordinis Sancti Joannis Hierosolymitani, sub Regula Sancti Augustini*. It bears the coat of arms of the house of Alagón, and has a preface by the author in which she sets forth her reasons for the revision.

The edition was in use in the order at the time of the decree of Pope Saint Pius V. ordering the universal use of the Roman Breviary.<sup>186</sup>

The abbess who preceded D<sup>a</sup> Isabel, D<sup>a</sup> Luisa Moncayo, of the family of the counts of Coscojuela, wrote the directory of the

<sup>185</sup> *Ibid.*

<sup>186</sup> Latassa y Ortin, *Bib. Nueva de los Escritores Aragoneses*, I, No. 96. Cf. Parada, *op. cit.*, 134.

order. She had a sister, Serena Moncayo, who was also a nun in the same monastery.<sup>187</sup>

A number of other sixteenth century nuns published works, either translations from the Latin, or original productions in Latin or Castilian. Among these was Sister Maria Tellez, a Franciscan of the convent of Tordesillas, who translated the work of Luis Cartusiano, on the Passion of our Lord Jesus Christ, from Latin into Castilian.<sup>188</sup>

Sister Cecilia of the Nativity, who was Cecilia Sobrino, one of the daughters of D<sup>a</sup> Cecilia Morillas,<sup>189</sup> is characterized by her biographer as the "happy image" of her illustrious mother. She was a nun in the Carmelite Convent of Valladolid belonging to the foundations of St. Teresa. Born in 1570, she could enjoy but eleven years of companionship with her noble mother and was deprived of much of the training which fell to the lot of her older brothers and her sister. Still such was her education that besides being an able musician and a very gifted artist, she was a poet and the author of several other works. She was Mistress of Novices and Prioress in the Monastery of Valladolid and at Calahorra, where she directed the founding of the convent. She later founded the convent of Teresans in Madrid.<sup>190</sup>

Her works of art and her writings are preserved in the convents of Valladolid and Madrid. Among the latter are a *Treatise on the Immaculate Conception of the Mother of God*; and *Autobiography*; an account of the merits and virtues of her sister, Maria de San Alberto; and a number of poems.<sup>191</sup>

Sister Maria de San Alberto belonged to the same convent, that of Valladolid. There she spent her days, like her sister, in prayer, study and writing. She, too, was a musician and poet and she left a number of mystical writings. As prioress, she governed the monastery with wisdom and great virtue for a number of years.

Among her literary productions are the following: *Visions of Catalina Evangelista*; *A diary of her own visions*; *Verses on the Nativity*; *A metrical paraphrase of the psalms*; *Various letters*.

<sup>187</sup> Parada, *op. cit.*, 193.

<sup>188</sup> Antonio, *op. cit.*, II, 88; Parada, *op. cit.*, 152.

<sup>189</sup> *Supra*, 59.

<sup>190</sup> Cf. Parada y Lautin, "Las Pintoras españolas, In *La Ilustracion Española y Americana*, 1876." Cited in Parada, *op. cit.*, 178.

<sup>191</sup> Parada, *op. cit.*, 178.

Mother San Albertino also arranged and compiled, in part, the letters of Saint Teresa. One of her own letters is published with those of the saint in the collection made by D. Vicente de la Fuente in his life of the great Carmelite.<sup>192</sup>

Many other names of learned women appear in the works of the Spanish historians and biographers. There is Catalina Estrella, of Salamanca, daughter or niece of the chronicler, Don Juan Crisostoma Calvete de Estrella. She was proficient in Latin, French and Italian, and possessed exceptional knowledge of history.<sup>193</sup>

Isabel Coello, of Madrid, daughter of the celebrated artist, Alonso Sanchez Coello, was also an artist and musician. She was born in 1564 and lived until 1612. Vicente Espinel, in his *Casa de la memoria*, has the following lines to her:

"In her celestial hand the instrument  
Doña Isabel Coello sets atune.  
The sovereign choir attentive hears  
And contemplates the flowing harmony.  
That heavenly grace, that genius all sublime,  
The frozen heart to limpid fountain turns.  
Throat, voice and dexterous fingers all unite,  
One burst of perfect melody to raise."<sup>194</sup>

Another sixteenth century musician, praised by the same poet for her gifts, is Francisca Guzman. Her personal charm and the charm of her voice he thus portrays:

"Doña Francisca de Guzman, graceful and serene,  
The spell-bound company in fetters held;  
The throng of singing birds she gently hushed  
With sweet alluring notes of sweeter song.  
The air in myriad waves of harmony

<sup>192</sup> Vol. II, p. 9. Cited in Parada, *op. cit.*, 179.

<sup>193</sup> Antonio, *op. cit.*, II, 348; Parada, *ibid.*, 190.

<sup>194</sup> Canto 2. Quoted in Parada, *op. cit.*, 192:

"En la divino mano el instrumento  
Doña Isabel Coello tiene y templa;  
Oyelo el soberano coro atento  
Y la disposicion y arte contempla  
La hermosura, el celestial talento  
Que al más helado corzon destempla.  
Garganta, habilidad, voz, consonancia,  
Término, trato, estilo y elegancia."

To heaven mounted, whence it trembling fell  
In mellow echoes to the charmed earth."<sup>195</sup>

Other literary women were Cecilia Arellano, of Saragossa, who knew Latin, Portuguese, French and Italian.<sup>196</sup> Magdalena Bobadilla, noted for her Latin scholarship.<sup>197</sup> Catalina Rizo, author of the work: *Anathema sotericon pro vita Patris servati*, on the index of manuscripts in the National Library and published in *Biblioteca de libros raros*, of Valle y Rayon;<sup>198</sup> and Marion Cardenas, author of another work on the same index: *Noticia de las monjas que introjudo en Roma por las años de 1525 llamadas las emparedadas*.<sup>199</sup> Another work in the Royal Library, unedited, *Instrucciones a su hijo D. Luis*, is attributed to Estefanía Requesens, of Catalonia.<sup>200</sup>

Besides these minor authors, Antonio<sup>201</sup> mentions eight or ten more of the sixteenth century, whose works were worthy of a place in the nation's archives. Other women, famous for their virtue and learning, wives and mothers of sturdy character, nuns or teachers in the Renaissance schools, receive also more than a passing mention.<sup>202</sup>

This array of cultured womanhood was not a sudden apparition on the fair fields of Spain and Portugal—a mushroom growth fostered in the dewy morn of the Revival, only to catch the blight of its scorching rising sun. In these Renaissance women were preserved and perfected those noble qualities and accomplishments of which the medieval Iberian woman furnishes us the type. Like Dante and Petrarch, Isabel of Castile and her scholarly tutor, La Latina, emerged from the Past endowed with the power which it was hers to bestow and with an ambition, born of that power, which the future alone could satisfy.

<sup>195</sup> *Ibid.*, Canto 3; Parada, *Ibid.*, 191:

"Doña Francisca de Guzman se vió  
Serenó el rostro en movimientos graves  
Tener suspensa aquella compañía  
Con acentos dulcísimos suaves:  
Con la voz y garganta suspendía  
Al escuadron de las cantoras aves;  
El aire rompe y pasa por el fuego  
Al cielo llega y vuelve luego al suelo."

<sup>196</sup> Antonio, *op. cit.*, II, 347; Parada, *Ibid.*, 191.

<sup>197</sup> Antonio, *Ibid.*, 351; Parada, *Ibid.*, 133.

<sup>198</sup> Parada, 134.

<sup>199</sup> *Ibid.*, 193.

<sup>200</sup> *Ibid.*

<sup>201</sup> *Op. cit.*, II, 352 ff.

<sup>202</sup> Cf. Rada y Delgado, *op. cit.*; Feijóo, *op. cit.*; Latassa y Ortín, *op. cit.*



## SOME EVIDENCES OF MYSTICISM IN ENGLISH POETRY OF THE NINETEENTH CENTURY\*

(Continued)

### ROSSETTI: GOD SOUGHT THROUGH BEAUTY

The supremacy of science, and the advance of democracy, are usually considered the two dominant forces in modern English life and thought. The ideas which had begun to shape themselves early in the century, were clearly defined by 1830. The new political and social movements developed rapidly, but by the middle of the century, they were compelled to recede before the storm of historical criticism and scientific exposition which their wide-spread inception and propagation had aroused.<sup>126</sup>

Prominent among the minds of more distinctly spiritual grain, whom this endless pursuit of scientific and political ideals had repelled, stands Dante Gabriel Rossetti.<sup>127</sup> As Keats in the earlier part of the century held aloof from the revolutionary struggles which so powerfully affected Byron and Shelley, so now Rossetti, and with him that small band of enthusiasts to be known later as the Pre-Raphaelites, cared not a whit for the endless discussion of the correlation of physical forces, natural selection, the infallibility of the Bible, and wholly unaffected by the expansion of these scientific and philosophical ideas, sought to "get away from this vain disquiet to quiet, from futile argument to fruitful meditation, from materialism to the spiritual, from this ugly world to a beautiful one, from theological squabbles to religious symbols, from fighting sects to the invisible Church, from Science and its quarrels to the great creations of imagination, from convention to truth in Art, from imitation of dead forms of Art to Nature herself. . . . Let us seek the realm of pure faith, or if we do not care to believe, to that pure image of beauty which we see once more rising from the Sea of Time."<sup>128</sup>

Mr. Arthur Benson, in his *Life of Rossetti* points out two predominating strains in nineteenth century poetry: one, the strong

\*A Dissertation submitted to the Catholic Sisters College of the Catholic University of America, by Sister Mary Pius, M.A., in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

<sup>126</sup> Cf. Saintsbury, George, *The Later Nineteenth Century*, London, 1907, pp. 352-396.

<sup>127</sup> Cf. Rossetti, William, in *Preface to Works of Dante Gabriel Rossetti*, London, 1890, p. XXI.

<sup>128</sup> Brooke, Stopford A., *Four Victorian Poets: Clough, Arnold, Rossetti, Morris*, London, 1908, p. 15.

impulse to find a poetical solution for the problem lying behind nature and life; the other, an attempt to treat of human relations in their most direct form. With neither of these had Rossetti any close affinity. He belonged rather to the medieval school of Italian poetry, and sought inspiration in the romance and mysticism of that period.<sup>129</sup> "He was a Latin, and he made it his special task to interpret to modern Protestant England whatever struck him as most spiritually intense and characteristic in the Latin Catholic Middle Age."<sup>130</sup>

This was not strange. His mother was half-Italian: his father was a native of the kingdom of Naples, and a well known commentator and exponent of Dante. From his childhood he had been trained to love the great poet, and had been given his name at the baptismal font.<sup>131</sup> In the beautiful sonnet, "Dantis Tenebrae," written in memory of his father, he says,

"And didst thou know, indeed, when at the font,  
Together with thy name thou gav'st me his,  
That also on thy son must Beatrice  
Decline her eyes according to her wont,  
Accepting me to be of those that haunt  
The vale of magical dark mysteries,  
Where to the hills her poet's foot-track lies,  
And wisdom's living fountain to his chaunt  
Trembles in music."<sup>132</sup>

The poet believed that he had found in the Vita Nuova a sympathetic statement of his own moods, and he tells us,

"I, long bound within the threefold charm  
Of Dante's love sublimed to heavenly mood,  
Had marvelled; touching his Beatitude,  
How grew such presence from man's shameful scorn.  
At length within this book I found portrayed  
Newborn that Paradisal Love of his,  
And simple like a child; with whose clear aid  
I understood. To such a child as this,  
Christ, charging well his chosen ones, forbade  
Offence: "for lo! of such my kingdom is."<sup>133</sup>

That for him Beatrice declined her eyes according to her wont, his poetry affords sufficient proof. His earlier productions show

<sup>129</sup> Cf. *Op. cit.*, p. 78-79.

<sup>130</sup> Beers, *A History of English Romanticism in the Nineteenth Century*, New York, 1899, p. 298.

<sup>131</sup> Cf. Rossetti, William M., in *Preface to Poetical Works of Dante Gabriel Rossetti*, London, 1905, pp. 7, 8.

<sup>132</sup> Rossetti, Dante Gabriel, *Complete Poetical Works*, Boston, 1903, p. 291.

<sup>133</sup> *Ibid.*, p. 290.

a curious blending of human devotion and religious mysticism. The "Blessed Damosel" is of this type. It is a story of the interpenetration of time and eternity, of earthly and heavenly love. A soul, to whom it seemed

" . . . she scarce had been a day  
One of God's choristers;  
The wonder was not yet quite gone  
From that still look of hers,  
Albeit, to them she left, her day  
Had counted as ten years,"<sup>134</sup>

leans over the parapet of heaven to catch a glimpse of her earthly lover. Rossetti paints the radiant vision in firm, clear outline, with a definiteness of imagery singularly striking in a theme so profoundly mystical. The golden bar, the maiden with stars in her hair and lilies in her hand, are drawn with the calm unhesitating realism of a medieval painter. She speaks of what life will be in heaven when they are reunited, and these human touches in the midst of eternity create a feeling of nearness and vastness which give to the poem an incredible charm. There is a gentle faith in the far-off meeting, yet the soul on earth is troubled, for

"shall God lift  
To endless unity  
The soul whose likeness with thy soul  
Was but its love for thee?"<sup>135</sup>

To those who would object that the blessed soul is pictured as too much absorbed in earthly love, we can but reply in the words of a critic, whose ability to read the mind of the poet beneath the printed page, was a source of keen satisfaction to Rossetti himself:<sup>136</sup> "The heaven of theology is an assemblage of paradoxes which faith alone can knit together; and in its entirety, wholly without the realm of art. In this poem we have one aspect of the life of the blessed presented to us most vividly in the only colors an artist's pencil can command—those of earthly love."<sup>137</sup>

That Rossetti believed love begun on earth would be perfected in heaven, we gather from "The Portrait:"

<sup>134</sup> *Ibid.*, pp. 1, 2.

<sup>135</sup> *Ibid.*, p. 5.

<sup>136</sup> Rossetti, William, *Dante Gabriel Rossetti, as Designer and Writer*, London, 1899, p. 154.

<sup>137</sup> Earle, J. C., *Catholic World*, XIV, 266, Art. "Dante Gabriel Rossetti."

"Even so, where Heaven holds breath and hears,  
 The beating heart of Love's own breast,—  
 Where round the secret of all spheres  
 All angels lay their wings to rest,—  
 How shall my soul stand rapt and awed,  
 When, by the new birth borne abroad  
 Throughout the music of the suns,  
 It enters in her soul at once  
 And knows the silence there for God.

Here with her face doth memory sit  
 Meanwhile, and wait the day's decline,  
 Till other eyes shall look from it,  
 Eyes of the spirit's Palestine,  
 Even than the old gaze tenderer:  
 While hopes and aims long lost with her  
 Stand round her image side by side,  
 Like tombs of pilgrims that have died  
 About the Holy Sepulchre."<sup>138</sup>

He made no pretense of being either a moral teacher, or an inspirer of noble deeds: his mission was to proclaim the supremacy of beauty and love. He sought to express the intricate and complex development of human passion, its outward manifestation in beauty of form and feature, whose material loveliness he believed to be the voice of some spirit speaking to his soul. In the power of this spirit he believed with fervent faith, but he made no attempt to square that faith with the grave problems of life and conduct which have confronted men in all ages. In some of his poems, it is true, he does paint the degradation and breakage which result from preferring low loves to high ones, and shows that he has the power to look beyond appearances to the great unity of purpose that underlies all things; to see beneath the tragedy of thwarted human endeavor, the workings of a law of retributive justice. Such a poem is "Jenny," wherein he contrasts the outcast at his feet, with his cousin, just such a girl,

"And fond of dress, and change, and praise,  
 So mere a woman in her ways,"<sup>139</sup>

yet guarded in the atmosphere of home, and reflects,

<sup>138</sup> Rossetti, Dante Gabriel, *Complete Poems*, ed. cit., "The House of Life," p. 132.

<sup>139</sup> *Ibid.*, p. 110.

"So pure—so fallen! how dare to think  
 Of the first common, kindred link?  
 Yet, Jenny, till the world shall burn  
 It seems that all things take their turn,  
 And who shall say but this fair tree  
 May need, in changes that may be  
 Your children's children's charity?  
 Scorned then, no doubt, as you are scorn'd!  
 Shall no man hold his pride forewarn'd  
 Till in the end, the Day of Days,  
 At Judgment, one of his own race,  
 As frail and lost as you, shall rise—  
 His daughter, with his mother's eyes?"<sup>140</sup>

Since medieval times were above all else Catholic times, it was quite impossible that an artist intensely alive to the beauty of those ages of faith, and seeking to imitate the spiritual tone of their art, would fail to be influenced by their strong religious feeling, and by their child-like devotion to the Mother of God. Rossetti's first painting, for he was painter as well as poet, had for subject the "Girlhood of the Virgin Mary,"<sup>141</sup> and his second, the "Annunciation." In his poem "Ave" he has shown a tenderly sensitive comprehension of the mysteries of our Lady's life.

"Mother of fair delight,  
 Thou handmaid perfect in God's sight,  
 Now sitting fourth beside the Three,  
 Thyself a woman Trinity.

Ah! knew'st thou of the end, when first  
 That Babe was on thy bosom nursed?  
 Or when he tottered round thy knee,  
 Did thy great sorrow dawn on thee?

Nay, but I think the whisper crept  
 Like growth through childhood,  
 Work and play,  
 Things common to the course of day  
 Awed thee with meanings unfulfilled  
 And all through girlhood, something still'd  
 Thy senses like the birth of light,  
 When thou hast trimmed thy lamp at night.

O Mary Mother! be not loth  
 To listen—thou whom the stars clothe.

<sup>140</sup> *Ibid.*, p. 119.

<sup>141</sup> Rossetti, William Michael, *Op. cit.*, pp. 8-10.

Into our shadow bend thy face,  
 Bowing thee from the secret place,  
 O Mary Virgin, full of grace!"<sup>142</sup>

Another poem that illustrates how near Rossetti was to the mysticism of the Catholic Church in sympathy and imagination, though remote from it in conviction and practice, is the sonnet entitled "Mary Magdalene." This was written for one of his own pictures, and is best understood in the light of that picture. The beautiful Syrian girl, who makes her way, rose-crowned and laughing, in the midst of a gay procession, has been attracted by the glance of the Savior, as he sits in the house of Simon. Unmindful of the scorning faces around her, she breaks away from her persuasive lover, won by the look of sorrow and yearning in Christ's eyes:

"Oh! loose me! See'st thou not my Bridegroom's face,  
 That draws me to Him! for His feet my kiss,  
 My hair, my tears He craves today:—and oh  
 What words can tell what other day and place  
 Shall see me clasp those blood-stained feet of His."<sup>143</sup>

"World's Worth" which was first published in *The Germ* under the title "Father Hilary" has been styled, "a delicate and subtle study of religious passion, full of special grace and spiritual charm."<sup>144</sup> The poem pictures a monk, with brain grown void and thin through excessive introspection, who, to free himself from his burden, seeks contact with the outer world, only to find new pain. At last,

"He stood within the mystery,  
 Girding God's blessed Eucharist:  
 The organ and the chant had ceased.  
 The last words paused against his ear  
 Said from the Altar: drawn round him  
 The gathering rest was dumb and dim.  
 And now the sacring-bell rang clear  
 And ceased; and all was awe,—the breath  
 Of God in man that warranteth  
 The inmost utmost things of faith.  
 He said: "O God, my world in Thee!"<sup>145</sup>

That mysticism has often run riot in magic, history attests, and side by side with what we must admit to be a well-defined

<sup>142</sup> Rossetti, Dante Gabriel, *Complete Poems*, ed. cit., p. 41, ff.

<sup>143</sup> *Ibid.*, p. 283.

<sup>144</sup> Swinburne, A. C., *Essays and Studies*, London, 1875, pp. 85-90.

<sup>145</sup> Rossetti, Dante Gabriel, *Op. cit.*, p. 186.



mystical cast of mind in Rossetti, is a curious turn for superstition, for weird, uncommon forms, for apparitions and ghostly figures, charms and mysteries.<sup>146</sup> Sister Helen, melting the waxen image of Keith of Ewern, her guilt emphasized by the innocent prattle of her little brother; "Rose Mary," with its tale of evil spirits having power over none save the sin-stained; the wild story of Adam and Lilith, give proof of how well fitted he was to show himself a master in this unreal world.

With the wider movements of life, Rossetti was little in touch: a single purpose, a sole idea, enthralled and absorbed him. The ultimate realities of life for him lay neither in intellectual striving nor in moral action, but in that beauty which Goethe<sup>147</sup> held to be a primeval phenomenon, never visible itself but seen in a thousand various expressions of the creative mind, and which Plato<sup>148</sup> discerned as a reflection of heavenly beauty, which he who looks on, worships as divine. To Rossetti, this beauty was not one form through which the soul expresses itself—it was identical with the soul, and its clearest manifestation was in a woman's face.

"This is that Lady Beauty, in whose praise  
Thy voice and hand shake still,—long known to thee  
By flying hair and fluttering hem, the beat  
Following her daily, of thy heart and feet,  
How passionately and irresistibly!  
In what fond flight, how many ways and days."<sup>149</sup>

It was in the light of this beauty that he interpreted all his experiences. The result is, that his poetry displays a strange fusion of the sensuous and the spiritual.

Theodore Watts says of him, "To eliminate asceticism from romantic art, and yet to remain romantic; to retain that mysticism which alone can give life to romantic art, and yet to be as sensuous as the Titians who revived sensuousness at the sacrifice of mysticism, was the quest, more or less conscious, of Rossetti's genius."<sup>150</sup> Precisely because of this attempt to cast aside the claims of renunciation and sacrifice, we find in Rossetti's poetry something

<sup>146</sup> Rossetti, William, *Dante Gabriel Rossetti as Designer and Writer*, p. 124.

<sup>147</sup> Cf. Eckermann, J. P., *Gespräche mit Goethe*, Leipzig, 1902, Band II, p. 300.

<sup>148</sup> Cf. Plato, *Phaedrus*, 247. *The Banquet*, 210, 211, 212.

<sup>149</sup> Rossetti, Dante Gabriel, *Op. cit.*, "The House of Life," p. 195.

<sup>150</sup> Watts-Dunton, Theodore, *Nineteenth Century*, 13, 405, Art. "The Truth About Rossetti."

of that dull gray sense of loss, which he has pictured so well in "Proserpine," when the soul realizes that she has tasted too freely of lower joys, and the sense of bondage that comes when she discovers she had chosen to rule on earth, rather than to serve in heaven.

"Afar away the light that brings cold cheer  
 Unto this wall, one instant and no more,  
 Admitted at my distant palace-door.  
 Afar the flowers of Enna from this drear  
 Dire fruit, which, tasted once, must thrall me here.  
 Afar those skies from this Tartarean gray  
 That chills me: and afar, how far away,  
 The nights that shall be from the days that were."<sup>151</sup>

Greatly as Rossetti was influenced, in the treatment and coloring of his subjects, by the Italian Middle Ages, yet he caught but one phase of their spirit. It is true, the whole original literature of that time was a spontaneous creation of love, but there was another kind of love than that which gave a theme to Cavalcanti and to Guinicelli. There was the love of which St. Francis of Assisi<sup>152</sup> and Jacopone da Todi<sup>153</sup> sang—a heavenly love seeking out alike the unconsidered girl, and the eager leader of affairs, and ravishing them with His beauty. That an English poet of the nineteenth century, whose attraction for Catholicism lay rather in its ritual than in its creed, and whose sympathy was rather with the physical beauty of Christianity than with its moral code, should fail to perceive this, is not strange; but in that he did so fail, we hold his mysticism an exotic, and theirs a true growth.

<sup>151</sup> Rossetti, Dante Gabriel, *Op. cit.*, "Sonnets," p. 281.

<sup>152</sup> Cf. Ozanam, Frederick, *The Franciscan Poets in Italy of the Thirteenth Century*, translated by A. E. Nellen and N. C. Craig, New York, 1915, p. 49 ff.

<sup>153</sup> *Ibid.*, p. 186, ff.

(To be continued)

## THE WORK OF THE FIRST PRIMARY GRADE

The little newcomers just stepping from the borders of Fairyland and Play, into the kingdom of School and Lessons!—there is something really bitter in the thought that the little shoulders must bear the burden of letters and numbers, which must be reckoned with from this first day of school until the last day of life! What shall the first year of school teach them? What are these growing brains capable of absorbing? In other words what shall be the contents of the course for the first primary grade?

Prof. Mark, in his book "The Teacher and the Child," says, "We must adjust our lessons, not to our own experience and point of view, but to the experience and point of view of the child. If we do not, we never really begin at all. We are not building word castles in the air; we are teaching children and we must begin with the children." This view should be especially adhered to in regard to the course adopted for the little beginners, and I think it has been the dominating spirit in the preparation of all present courses. The instruction in the first primary grade, in nearly all the larger schools, comprises the following branches:

Religion (denominational and parochial schools).

Phonics and Speech.

Drawing and Handwork.

Reading and Dramatic Expression.

Numbers.

Writing.

Music.

Nature Study.

Physical Training, Games.

At first glance, the above appears a formidable course for a little beginner, but when the method of presentation is understood, it will prove to be the most advisable from the standpoint of the child's need and experience. It permits of mental growth upon natural lines; it develops knowledge for further years; it strengthens the intellectual faculties, it encourages an interest in, and an effort of accomplishing the simple school tasks; and it contains the proper amount of work and of knowledge which the normal child can perform and assimilate in the first year of school life.

The outline of the preceding primary course and the methods presented in this paper, are, naturally, not entirely original. I

would not presume to submit methods based on no other than my own authority, so I have combined my experience with the instruction received at the normal school and at teachers' institutes; with the methods from the books and lectures of educators of the United States and England.

#### PHONICS AND SPEECH

The phonetic drill is not only of value in its aid to reading, but its significant meaning lies in its inestimable value to clear enunciation, ear training and correction of speech defects. Educators say, "The majority of our school children do not pronounce their t's and d's, nor make use of round pure vowels, because they have never heard them; or because they have acquired a habit of keeping the jaws rigid and the teeth closed. The 'language conscience' should be awakened in children of the lower grades, so that they will feel inclined to stop their ears to an unpleasant speaking tone, as they will to the shrill whistle of a locomotive. Primary children are in an imitative, playful, language-building period and therefore such work in voice culture belongs to the earlier grades." A separate period should be assigned for Phonics and Speech, during which time clear enunciation of sounds is the most necessary qualification. For our little tots, this time can be made very interesting and beneficial by the following exercises; words can be given without sound, as "Good morning" clearly enunciated but not vocalized; or directions; "Please, close the door," or "Be seated;" how eagerly the class watches the lips of the teacher and distinguishes the words; or let one child impersonate some animal which he should make known by its characteristic sound; this little game introduces new and various sounds. Then the simple rhymes are so good for the recurring accent is carefully listened for. Ask for the words which rhyme in "Jack and Jill," for instance. Single words which have similar endings can be asked for, as, "Who thinks of a word which sounds like—bat?" Permit each child to vocalize one; mat, cat, rat, hat, etc. Vowel and consonant exercises can also be outlined. Lists of words beginning with e—eel, eat, each, ear, erase, etc., or with m—man, many, more, mast, etc., should be recited by the pupils, the teacher always watching carefully that the initial letter is distinctly and correctly uttered. Later on, when the children recognize letters, it is wise to group words into "families," as to endings, thus

ake—rake, make, bake, cake, etc., and write each one on the board as the child gives it. For busy work, the class can be given little books on the top of each page of which is pasted, printed or written, an ending; the children can enter in words, accordingly, that have these endings and they will have little dictionaries. Many are the devices for making the phonetic drill all that it should be; not to make reading a mechanical process but to cultivate the voice and to acquire clear enunciation. Phonics has become an important factor in primary grades and has worked a great improvement in sight reading and voice culture.

#### LANGUAGE

Language for the primary grade? the uninitiated may ask. Yes, but not the language of "ye olden days" nor yet the language of the grammar books. But the language of nature, of earth, of description, of actual events in the lives of the children; in short, the language of natural, free, fanciful associations of childhood. "Language is not speech alone; it is the communication of ideas." The study of nature, not book-nature, but "sure-enough" nature, develops many language lessons. The picture study of the pictures which give rise to individual interpretation, to imaginative faculties, is an indispensable factor in primary language work. The simple story reproduced in the little dramatic play; the description of something observed or witnessed on the way to and from school; or of some scene, woods, river, mountain or any nearby bit of scenery—are all topics to be interestingly related, not by the teacher, but by the pupils. Naturally, the language lessons are oral recitations, until the simple words are learned; then simple, short sentences can tell the story in written lessons. The paramount point to be kept in mind is, that the child must learn to express himself, to communicate his thoughts. In fact, he should "talk well, before he reads well."

#### LITERATURE

The literature read to the primary pupils, should have life, vigor and dramatic powers. Legends of the life of Christ, myths, fairy tales, stories of the children of other lands, should not only be read but also told by the teacher to these little children, in such a way as to awaken a sense of the beautiful in literature; to arouse sympathy, love, joy, sorrow—whatever emotion the story calls

for. There should be a special period devoted to reading or telling stories every day.

#### READING

"The children in the initial stage of reading have no use for a text-book. They should begin to connect the object and the written symbol by being encouraged to tag or name pictures, either those presented to them, or those which they have drawn." This is the principle adopted by present day instructors and there is much good in it. When the beginners have a sufficient knowledge of words to read them in short sentences, the primary text-book can be assigned them. These text-books should contain lessons which partake of the nature of stories. Not mere isolated sentences devoid of all interest. "A word, properly presented to a child, is a picture." Three or four sentences, properly presented, may tell the child a beautiful little story. The child develops a love for good literature from the proper primary text-book, and, after all is said, is this not the desire of every earnest teacher, to cultivate the correct reading instincts in her pupils?

#### DRAMATIC EXPRESSION

Dramatic expression not only refers to the little dramatic play of the reading lesson, but also to the dramatic interpretation of all exercises. It vitalizes the lesson and stirs the latent possibilities in the minds. Children enjoy "playing" a part, for they are in the world of imagination and "make believe," and they should be encouraged to dramatize every sentence or exercise which permits of individual expression. The teacher should follow the suggestions of the children in so far as possible; at any rate, she should obtain their ideas of their presentation. Words should not be memorized but the players should give, in their own words, the simple sentences. In fact, the interpretation must be a natural one in all respects and by no means a formal, exact, "learned-by-heart" dialogue. If these reproductions are orderly, wholesome and simple, the benefit derived from the decrease in restlessness, from the natural expression, from the awakened interest, from the vital lesson, is untold, and even those teachers who have a horror of the word "play" in connection with school, must realize that the greatest effort and work is unconsciously put into this kind of "play."



## NATURE STUDY

The subject Nature Study is developed through the actual growing and natural phenomena in the child's vicinity. The observance of growing things, the planting of trees and flowers, the awakening of nature in spring, the observation of clouds, of storms, of raindrops, of snowflakes, of the rainbow, of stars, in fact, all of nature's charms, can be studied in the concrete and can be made to prove true friends of the children. The many beautiful praises sung to nature in prose and poem are taken in connection with this subject, and, as I mentioned before, most of the primary language lessons are developed from this source.

## NUMBERS

In number work, the facts to ten or twelve are usually considered sufficient for the first year. All of the facts concerning these numbers are mastered through various devices. Here, too, the arithmetic game is invaluable. Numbers must not be mere ugly little imps to haunt the child's sleep; but they must mean something; they must be related to apples, toys, pencils, money, members of the class—everything in the child world. Bean bags are of inestimable value. I once heard a well-known principal of primary grades say, before a large assembly of teachers, "I would not, in fact, I could not, teach the primary grades without my bean bags!" Lessons must be explained with concrete objects; then later abstract number work must be also drilled, well; for in dealing with figures, both types of recitation are necessary; only the order of presentation should be strictly held to—concrete work always preceding abstract drill.

## WRITING

The copy-book has had its day, and the sighs of relief from teachers and pupils echo throughout the educational world! The double-lined page was a means of "torture" to the little tots, who could scarcely control their arm movements, much less the fine finger movements that fractional space demanded. The taut, strained expression, the stoop shoulders, the head turned from side to side, the squinting eye, the twitching muscles, the general nervous atmosphere during the writing periods of former times, were due to this "copy-book fad," and I fear it has much to answer for. Free hand movement, large letters, correct, easy, natural positions, stretching, shaking of the muscles—this is what

the beginner needs; and a single sheet of paper, if ruled, then with wide spaces between the lines. And he should not be held responsible for the exact copy of the word, but all honest effort should receive the longed-for word of praise.

#### DRAWING AND HANDWORK

Dr. Burnham says—"Drawing has a three-fold significance; first, as a form of natural reaction; second, as giving the satisfaction which comes from productive activity and social expression, and third, as developing an interest in art through the possibilities of imitation." The common characteristic of children is their love for drawing; be their productions ever so poor, to them they are beautiful, and beware of ever ridiculing the young artists' honest efforts. Drawing and simple handwork should be encouraged throughout the first year of school, perhaps to a greater extent than in later years. The natures of the pupils can be read in their productions. No standard of perfection should be established but freedom allowed. Little stories can be told in these drawings; the work of the days of the week; simple scenes; flowers; fruits; all can be depicted by these youngsters in a manner really astonishing. Then free hand cutting, paper-folding, any simple weaving, coloring, stirs the feeling of capability in the childish heart and arouses the wish to do well. It is the fulfilling of the ever-present, eternal longing in the mortal breast "to do something" and "to be something."

#### PHYSICAL TRAINING

Physical training comprises easy gymnastic exercises and gymnastic games. It should have a special period on the daily program but this need not be at a fixed time. Whenever the atmosphere of the schoolroom becomes tense or overstrained, five minutes spent in vigorous physical exercises will clear the air and renew the vigor of life. Windows should be wide open to permit a complete change of atmosphere; the children should rise, assume erect positions, with shoulders back; but these positions must not be exaggerated, with chests out like "pouter pigeons" as Prof. McMurtry witnessed on his tour of school inspection in New York City; concerning which he remarks, that the only point he could feel thankfulness for, was that the pupils simply could not hold such unnatural positions for any length of

time. Straining the muscles does not strengthen them, but rather weakens them, and certainly physical culture was not introduced into our schools to retard but to increase the strength and health of our children.

I have not spoken of the game under a special heading because of its self-evident connection with all primary work. Yes, I can almost "feel" the looks of disgust, the upturned eyes, the upraised hands in the gestures of despair of the antagonists of this method of making school work pleasant. "No games were indulged in during school hours when *I* went to school. *We* studied our A B C's and worked our examples and were otherwise diligent. The maxim, 'Work while you work and play while you play,' was strictly followed," say the opponents of interesting presentation of school work. But I would like to ask them to tell candidly; did they love and understand their lessons? did they "like" school? were they never restless or fidgety? did the big boys of the school never cause them trouble because of their over-charged, restrained vitality? What was the attitude of the pupils toward the teacher? of the teacher toward the pupils? Was not the proverbial rod always within reaching distance? At what door must the blame for these conditions be placed, if not at the door of dry matter-of-fact methods and presentations? Do you, now, work better "while you work" if your task is interesting, though perhaps difficult, or if it is uninteresting and simple? But, yet, you would impose upon the 6-year-old child the disagreeable, work-a-day method of learning. When he looks to you with trust for "bread" you would give him a "stone." Indeed the lesson game is not the play game, but is the properly directed route for developing the activity and energy of the child along interesting, purposeful channels of knowledge.

#### MUSIC

"Music, like language, interprets the social and physical world about us," says Prof. McMurry; and it truly seems, that children can understand by means of this interpretation better than by any other. In the outburst of joyous emotion, childhood expresses itself most easily in song.

Rote singing, simple sight singing, the scale and the beat of time are the practical parts of primary music. Then many, many short songs of all natures—round songs, patriotic, motion songs, fanciful, story—should be taught. "In the choice of songs," says McMurry,

"in relation to seasons, festivals, social events and occupations, there is supplied a strong motive for the use of the songs."

The morning opening exercises usually consist of singing. The little "Good Morning" song, and then one which refers to the character of the day, being the first numbers on the program. After these it is always good to permit the children a preference. Those songs which allow motions should always be accompanied by the proper expressions to make them more real. The music period should be a joyous, happy time for the little ones, but, certainly, not boisterous. From the very first it should be drilled into them, that the soft, sweet tones are best; just as we love best the sweet tone of the nightingale or the lark and do not care for the shrill, noisy call of Sir Blue Jay, so should it be with the human voice.

#### RELIGIOUS LESSONS

I realize that I am placing last that which should be first to all Catholic instructors. It is certainly not because I consider it least, but rather that I consider it "holy ground" where one should tread with slow and reverent step. To outline a method in this course is truly a difficult task, and for the primary grade, two points must be paramount. The first, to keep ever before us our Divine Master's method; and the second, that "memory-perfect texts" do not result in "conduct-perfect actions."

Prayers, stories from the Life of Christ, incidents from the lives of the saints and Bible stories constitute the material for religious lessons for the beginners. If we wish the children to understand and to fulfil their moral obligations, we must make the religious period such, that the little minds can grasp the truths presented to them. Even when they are able to read simple questions and answers in the Catechism, it is never wise to make them commit these word-for-word to memory; this is mere memory-cram and results in no mental growth and no correct ideas of faith. Christ taught by means of parables, by examples taken from life, in order that His hearers and disciples might understand; can we not profit by the Teacher of teachers' beautiful method? So let us use His patient, painstaking lessons and teach His little ones by good examples of tradition and of life, and strive to make them know and feel all that the True Faith would reveal to them through the lips of Mother Church.

SISTER M. THERESE, P.H.J.C.

Fort Wayne, Ind.

## CATHOLIC HIGH SCHOOLS AND THE PUBLIC SCHOOL SYSTEM

The Hon. Thomas C. Hennings, Judge of the Circuit Court in the city of St. Louis, has recently handed down an important decision concerning the rights of the graduates of Catholic high schools to enter the City Teachers College on equal terms with the graduates of the city high schools.

The Catholics in many of our cities support at their own expense, a system of parochial schools and high schools in which their children receive an education which has proven, in most instances, to be fully equivalent, if not superior, to the education given in the public schools. The Catholics pay their full share of the taxes which support the public schools, while their non-Catholic fellow-citizens are freed entirely from the burden of supporting the schools in which the Catholic children are educated. This inequality of burden has often been commented upon and contrasted with the situation in Canada and Newfoundland, where denominational schools receive their proportionate share of the public school tax. One would at least expect a measure of public appreciation for the generous conduct of our Catholic people in thus bearing, uncomplainingly, the unequal burden, but instead of this we not infrequently find narrow bigotry and short-sighted policies animating public school authorities. It was an instance of this kind that gave rise to the contention set forth in the following decision of Judge Hennings:

Ferdinand C. Kayser and Marie E. Kayser, Plaintiffs, *vs.* Board of Education of the City of St. Louis and Ben Blewitt, Defendants. In the Circuit Court of the City of St. Louis, Mo., Division No. 3, No. 2678.

The petition in this case alleges that the plaintiff, Marie E. Kayser, while not a graduate of the St. Louis Public High Schools, under the control of the defendant, is a graduate of a high school of equal standing, that she possesses all the necessary qualifications entitling her to admission to the Harris Teachers' College, which is conducted by the Board of Education as a part of its department of instruction for the training of teachers. The Board of Education, under its rules and regulations prescribed for admission of students to the Harris Teachers' College, has refused to permit plaintiff to enter the college, except upon special terms.

The Board of Education has filed a demurrer to the petition. The ruling of the court on this demurrer may be decisive of the case. Defendant on its brief asserts that the Harris Teachers' College is not a part of the public educational system of the city of St. Louis, that defendant can select such students as they think fit and exclude any person or class of persons they desire.

The State Constitution providing for public schools is as follows:

"A general diffusion of knowledge and intelligence, being essential to the preservation of the rights and liberties of the people, the general assembly shall establish and maintain free public schools for the gratuitous instruction of all persons in this State between the ages of 6 and 20 years."

Article 13, Chapter 106, R. S., Missouri, 1909, provides for the organization of the Board of Education in "School districts in cities of 500,000 inhabitants or more." This article applies to the city of St. Louis alone. The board is created by law to take charge and control of the public schools and makes rules for their management, to take possession of all lands held for school purposes, etc. The board under its broad powers, has established open air schools, special schools for defectives, truant, vacation and night schools, and has provided schools for imparting instruction in any branches of learning which it thinks are best suited to the requirements of the city. The duties of the superintendent are:

"General supervision, subject to the control of the board of the course of instruction, discipline and conduct of the school, text books and studies."

The rule asserted to be unconstitutional was approved by the board, May 14, 1912, reads as follows:

"Women, graduates of the St. Louis Public High Schools, whose record places them within the standing of the highest two thirds of their respective classes, will be admitted to the college without examination.

"Other graduates of the St. Louis Public High Schools and graduates of other high schools on the accredited list of the North Central Association of Colleges and Secondary Schools and of high schools whose equipment and course of study are up to the standard, may be admitted to the Harris Teachers' College of St. Louis, under the following conditions: (1) For those who wish to enter the college an examination will be held at the college building; (2) Written application for permission to take this



examination must be sent to the principal of the college. This application must be accompanied by a certificate of graduation from some high school of the above described standard; (3) All candidates must pass a physical examination; (4) They must also be examined in the following subjects: English Composition and Literature; Algebra to Quadratics; Plane Geometry; General History; two of the following sciences—Physics, Chemistry, Botany, Physiology and Zoology; and one of the following languages—Latin, Greek, French and Spanish. In this examination the candidates must make an average of 75 per cent and not less than 50 per cent in any subject. (5) From those passing this examination, the number admitted to the college will be determined by the prospective need of new teachers in the public elementary schools of St. Louis, and will be made up of those making the highest averages in the examination.

"Those admitted will be required to sign an agreement to teach at least two years in the public schools of St. Louis, if appointed and continued in the service by the Board of Education. Continuance in the course will be dependent upon satisfactory work. There will be no charge for tuition, text books or incidentals."

The Board of Education is not limited by the charter to any grade of instruction and although the public schools of St. Louis are a part of the school system of the State, they are not governed by such provisions of the general school laws as are clearly not intended to apply to them.

It is contended by the defendants that the college was established for the purpose of specially training teachers for the city public schools, thereby that the college is necessary for the full development of our public school system, and as such the board has a right to maintain and establish it. The board was not required by law to establish or maintain the college as a part of the common school system, but when it did establish such college it became a part of the educational system of the city. The board has no authority to conduct any school except one which is a part of the public school system. The college, like the other schools, is maintained by general taxation for public school purposes, the funds for maintaining the city schools is derived from the special school tax of the city and from the State School Fund, as provided by Article XI, Sec. 6, of the constitution, as follows:

"The annual income of which fund, together with so much of the ordinary revenue of the State as may be by law set apart for that purpose, shall be faithfully appropriated for establishing and maintaining the free public schools and the State University in this article provided for, *and for no other uses or purposes whatsoever.*"

While it is contended that the constitution and statutes provide for common schools in the restricted sense, nevertheless, when the Board of Education established this college it became a part of the common school system. There seems to be some difference of opinion as to what constitutes common schools. The word "common" cannot be arbitrarily defined, but must be considered in connection with the general scheme of education outlined in the constitution, used in connection with the public school system, it has no reference to the kind of studies to be taught, but that the course must be open to all pupils alike. In the case of *Roach vs. Public Schools*, 77 Mo. 484, the court said: "The term 'common' when applied to schools, is used to denote that they are open and public to all, rather than to indicate the grade of the school or what may or may not be taught therein. In the legislation on this subject they are called 'public' as often as 'common' schools. These terms seem to be used interchangeably as meaning one and the same thing."

An advanced school which is a part of the common or public school system established and maintained by taxes collected for school purposes, can no more be controlled for the benefit of some to the exclusion of others with equal qualifications, than can any other school. It would be contrary to natural right and the manifest purpose of those paying taxes, for public school purposes, to hold that the Board of Education, by arbitrary regulations can limit the attendance to all but a favored few. Every tax payer contributes to its maintenance, and there should be no regulation to prohibit any of those benefits in an equal degree to all of equal qualifications. It does not seem reasonable that the Board of Education shall be permitted to select those admitted to the college in the face of Section 11035, R. S. Mo. 1909, which provides in part that:

"All appointments and promotions of teachers shall be made on the basis of merit, to be ascertained as far as practicable in the cases of appointment by examination."

If the teachers must be selected from all those applying on the basis of merit, then the opportunity to prepare for such text ought to be on the same basis.

The general laws and decisions applicable to normal schools do not apply to the college. The legislature has the power to appropriate out of the general revenue, funds to maintain normal schools, teachers' colleges or schools not mentioned in the constitution, and possibly may have the power to limit the students to a particular class, but the legislature cannot appropriate any of the money received from taxes and other sources for school purposes or free the State School Funds, for the maintenance of normal schools or teachers' colleges, unless as free public schools, they would be open to all persons possessing equal qualifications, the number admitted possibly limited to the prospective need of teachers in the community.

The board has the right to make rules and regulations governing the admission to the college and limiting the admission to those receiving over a certain grade, to females, to those graduates of schools having a prescribed standing and such other qualifications, mental and physical, which are general in character, so as to give all persons who come within the sphere of its activities, that is, have equal qualifications for pursuing the course of studies therein taught, equal opportunities for admission. But all those applying for admission must be given an examination of the same character and nature, covering the work prescribed in the high school course. In the event the applicant obtains a grading that would bring her within the standing of the highest two-thirds, then she ought to be admitted on the same basis as the two-thirds of the high school graduates entitled to admission, without examination; but the rule subjecting all others than the two-thirds to tests and conditions not applied to them, and the rule limiting the number to be admitted to the college to a determination of the prospective need of new teachers by the superintendent of instruction or the board' is arbitrary, unreasonable and illegal. A rule of admission to the college ought to be uniform applying to all citizens alike, and if the capacity of the school is limited, then all those obtaining above a prescribed grade by examination or otherwise, ought to receive the benefits in an equal degree. The demurrer to plaintiff's petition will be overruled.

THOS. C. HENNINGS,

*Judge.*

May 29, 1916.

## THE DEVELOPMENT OF THE CATHOLIC UNIVERSITY

As the first Sunday of Advent approaches, the regular time for the annual collection for the needs of the Catholic University of America, we trust that our earnest appeal will meet with generous response on the part of all our Catholic people. The University, on its side, is today serving Catholic education most efficiently, by the superior training given to our Catholic teachers in all parts of the United States and by the increasing number of scholarly young priests and highly educated young laymen who go forth annually from its halls to fight the battles of our holy faith. Very rapidly there is growing up at the National Capital a highly equipped Catholic seat of good studies, devoted to all the higher interests of the Catholic Church, and developing a body of superior teachers in all departments of human knowledge.

Let me place before you a few facts more eloquent than any words. In twelve years the degree students of the University have grown from 110 to 620, not speaking of about 1,000 students in its affiliated institutions and summer schools. The professors have increased from twenty-eight to eighty-three. Its buildings, universally admired in Washington, have increased from three to seven, and are already quite insufficient for the demands made on them. Its site, originally 69 acres, includes now 144 acres, and is easily the choicest in the National Capital. Its library counts already over 100,000 volumes, and in all its departments there has been a corresponding increase of scientific equipment. All this has been accomplished without hindering any other Catholic works, through the generosity and good will of our good people who are all anxious to see this great Catholic institution carried to the highest pinnacle of success.

Our very progress, however, is a cause of anxiety. Great expenses must be made in the beginning for buildings and for all manner of necessary equipment. The great increase of students will not of itself meet the increased expenses, as is seen in the reports of all our American universities. Every effort must be made to remunerate fairly the teachers, in large measure Catholic laymen, who devote their lives to this holy work of training our Catholic youth to fill with honor the highest places in American society. Having occupied the highest ground in the province of

education we cannot fail to sustain the great works which have been established, and which need only to be nourished and encouraged in order one day to offer results which will fill all Catholic hearts with just pride.

We appeal, therefore, to our Catholic people to contribute this year as generously as they can to the University collection, so that a reasonable increase may be obtained which will help us to meet the large and growing expenses of the University.

The figures and facts quoted above show that the best possible use has been made of the generous donations made so far to the University, from the most modest offering to the large endowment. Education is one of the most helpful forms of charity. This is particularly true of higher Catholic education through which so many of our choicest youth are consecrated regularly to the general needs and the common welfare of the Catholic body. It has been truly said that the higher or advanced education was never more necessary, perhaps never more remunerative than in our time, when the former conditions of American society are being so profoundly modified. Positions and offices of responsibility, both public and private, are multiplying rapidly all over our country, and it is our duty to enable our Catholic youth to aspire to such places of trust, usually well remunerated, and often the first steps to greater advancement. Every year the Catholic University is sending forth many young men who may reasonably hope to occupy one day the foremost places in all the great departments of our national life. It is our duty to provide for them every possible advantage while their studies are being pursued under the saving influences of our holy religion.

A little increase in the contribution of every Catholic man and woman would easily relieve our natural anxiety for the secure and comfortable growth of the University. We appeal very earnestly to those who have not reflected seriously on the good work being accomplished quietly, but surely, at Washington, to take our petition to heart and henceforth consider the Catholic University as a foremost object of generous support. We appeal to those who have always supported this great and holy work to continue their aid, and even increase it in this period of general prosperity. The welfare of the Catholic primary schools, of the colleges and seminaries, is closely bound up with the growth and development of the Catholic University, precisely what Leo XIII

foreshadowed in the memorable document of its foundation. The Catholic University, by universal consent, is contributing greatly to the formation of a scholarly and high-minded clergy, both secular and religious, and for that reason alone deserves the loyal support of every good Catholic who sees in the clergy the hope and the honor and the glory of our holy religion.

The University has gradually become a fertile source of general Catholic service, educational and charitable, and can therefore rightly ask the generous Catholic people to enable it to continue and multiply this broad and helpful service of our common interests in education and charity.

The numerous Catholic visitors to its spacious grounds and beautiful edifices are filled with an honest pride at what has been accomplished in the past, with so little hardship to other Catholic interests and so much advantage for our works of a high and universal character.

Today over 400 Catholic lay students are pursuing here their University studies in preparation for their life careers. In large measure they would be in non-Catholic and irreligious institutions were there not a Catholic University of our own at the National Capital. And this large number of our best Catholic youth is only a small beginning of the great body of Catholic young men who will one day drink from these pure sources of the highest knowledge commingled with true religion, and eventually will furnish us with that vigorous and efficient Catholic leadership of which we stand so much in need in all parts of our country.

Let it be noted also that in these Catholic surroundings a great portion of our Catholic youth escapes the gross temptations and the moral perils which, as said experience proves, are today unavoidable outside of Catholic schools, encouraged and sustained by our Catholic people.

Because of the increase of expenses for new buildings, new departments, new and costly equipment, the University needs badly an increase of about one-third in the annual collection. May God bless and prosper all who will take to heart the needs of our chief Catholic educational institution, of which we are now so justly proud! A very little enlargement of their contributions by every diocese in the country would encourage greatly the administration of the University, would benefit immediately every student, and would enable us to undertake very soon im-



portant improvements that are now sadly needed, and which would materially increase the capacity of all our departments. This would place the Catholic University on the very highest level in all that constitutes a great modern school, perfectly equipped for all reasonable demands of our own time.

May God bless every generous giver to this holy work!

JAMES CARDINAL GIBBONS,  
*Chancellor of the Catholic University of America*

## CURRENT EVENTS

### CATHOLIC UNIVERSITY OF AMERICA

Solemn Mass on Sunday, October 1, marked the opening of the scholastic year of 1916-17 at the Catholic University. The officers of the Mass were Very Rev. George A. Dougherty, D.D., celebrant; Rev. William B. O'Connor, deacon; Rev. Denis M. Lowney, subdeacon; and Rev. J. T. Barron, master of ceremonies. The Rector, Right Rev. Bishop Shahan, preached the sermon. Gibbons Hall Chapel was filled with students and professors, the latter attending in academic costume. After the Mass the professors took the teaching oath required by the Holy See of all professors in Catholic Universities.

The opening of the new year at the Catholic Sisters College was celebrated on Monday, October 2, with Solemn Mass in the Sisters College Chapel. Very Rev. John F. Fenlon, S.S., president of Divinity College, was celebrant; Rev. Patrick J. McCormick, Ph.D., deacon; Rev. Thomas J. McGourty, subdeacon; and Rev. James M. Hayes, master of ceremonies. Right Rev. Bishop Shahan, Rector of the University, preached an appropriate sermon. A number of the professors of Sisters College were present on the occasion. The Sister students rendered the music of the Mass.

The Spanish Carmelites, of Tucson, Ariz., where they have been established for the last eight years, have opened a house of studies at the University. They have fourteen parishes in Arizona, and have parishes also in Oklahoma and in New Orleans. They have purchased a site quite near the University, and will conduct there the "College of Our Lady of Mount Carmel."

The new institution was solemnly blessed on Sunday, October 15, when Bishop Shahan said the first Mass for the new community. Rev. Joseph Maria Isasi, of the Order of Discalced Carmelites, is the Superior. The Carmelite Order has important establishments in New York, Chicago, and elsewhere in the United States. They are known familiarly as the children of St. Theresa, the illustrious Spanish saint and mystic of the sixteenth century, to whose personal influence and authority they owe their prominent place in the Church.

The Oblates of Mary Immaculate, generally known as the Oblate Fathers, will open formally, their new house of studies at the

Catholic University, on Thursday, November 16. Cardinal Gibbons will preside at the ceremony and will bless the beautiful edifice. Bishop Shahan, Rector of the Catholic University, will say the Mass, and Bishop Fallon, of London, Ontario, formerly pastor of the Holy Angels' Church in Buffalo, will preach.

The rich library of the late Archbishop Spalding, bequeathed by him to the University, has reached its destination. It is contained in sixty-eight (68) large boxes, and numbers about 12,000 volumes. As soon as suitable space can be provided, it will be placed on the shelves of the library and kept together as a memorial of a generous benefactor.

Among other valuable gifts of books, recently made to the library, is a rare edition of the Epigrams of Martial, published at Venice, by Baptist De Tortis, July 17, 1485. It is a gift of Rev. Henry J. Noon, of St. James Church, New Bedford, Mass.

Various improvements have been recently made at the University. A large new boiler has been added to the heating plant, a new storage battery installed, and arrangements made to furnish high pressure steam more economically to the kitchens.

The Maloney Chemical Laboratory, now under construction, will probably be finished about Easter. It is 260 feet in length, and three stories in height, besides basement and mansard roof.

St. Thomas Hall has been thoroughly renovated during the summer and now accommodates about fifty students. An excellent new chapel has been provided in the basement.

The new dining hall has been refitted so as to accommodate 350 students. It is 120 feet in length and 40 feet in breadth. Two new wooden statues of Queen Isabella and Columbus, carved in Italy, have been placed in the hall and are greatly admired. A beautiful statue of St. Joseph, in Carrara marble, has been placed on the western tower of the dining hall.

During the spring and summer, the University Museum has been enriched by many gifts, and its contents rearranged scientifically and in a very artistic manner by the custodian, Dr. Hyvernatt. It occupies a large room on the third floor of McMahon Hall.

#### CONSECRATION OF BISHOP MCDEVITT

The Right Rev. Msgr. Philip R. McDevitt, former Superintendent of Schools in the archdiocese of Philadelphia, was solemnly

consecrated Bishop of Harrisburg in the Cathedral of Sts. Peter and Paul, Philadelphia, on the feast of St. Matthew, September 21. The Most Rev. Edmond F. Prendergast, D.D., Archbishop of Philadelphia, officiated as consecrator and the Right Rev. John E. Fitzmaurice, D.D., Bishop of Erie, and the Right Rev. John J. McCort, D.D., Auxiliary Bishop of Philadelphia, as assistant consecrators. Thirteen visiting bishops, many monsignors, representatives of religious orders and congregations, professors of the Catholic University and about 400 priests were in attendance. In the different sections of the cathedral were accommodated the delegations from the teaching Brotherhoods and Sisterhoods of the archdiocese, the officers of the Catholic Historical Society, of which Msgr. McDevitt was twice president, the directors of the Catholic Summer School, of which body the newly consecrated Bishop had been a member since its organization.

The sermon was preached by the Right Rev. Msgr. James P. Turner, of Philadelphia, whose text was: "And Jesus coming spoke to them, saying, 'All power is given to me in heaven and in earth, going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world.'" (Matt. xxviii, 18, 19, 20.) At the close of his sermon the preacher paid a restrained and noble tribute to Msgr. McDevitt as a priest and educator. He said in part:

"Today we are witnesses of a scene like unto that which was enacted in Jerusalem over nineteen hundred years ago. A vacancy occurs in the apostolate; Peter, in the person of his successor, says it is time to fill it; candidates are presented and considered; the direction of Almighty God is asked in prayer, and the lot falls upon Philip. God chooses him, Jesus calls him, Peter appoints him, and Bishops, in union with the Holy See, consecrate him. The examination as to his fitness which he has passed successfully, proves him; the profession of faith, which he has made without reservation, tests him; and the richness and fullness of the ceremonial teaches him the dignity and responsibility of the episcopal office.

"Hitherto his Divine Master has said to Him as a priest, 'Come,' because a priest is always in the company of Christ and

under His protection in the person of his Bishop. Now He says to him, "Go," because he is to leave home and friends and become responsible for the Church of Harrisburg, there to carry on the work of the apostolate.

"It is not in keeping with the spirit of the Church to praise either the living or the dead in her temples. We are in the presence of the meek and humble Jesus, Who invited all his followers to learn these two virtues from His Sacred Heart, and Who teaches them to us by the very lowliness of the sacramental species. Moreover, we cannot forget that when men would make Him king, He fled from them and hid Himself; and when they called Him good, He reminded them that none is good but God alone. If he who is raised to the episcopacy today desires the praise of men, he would not be worthy of this high office; and if the preacher on this occasion were willing to give it, he would be unworthy of this pulpit.

"It would be superfluous, even if permissible. Bishop McDevitt's life in our midst has been an open book, and his work has always been in the public eye. If any one were to challenge his position today, he might say with his Divine Master: 'The works themselves that I do give testimony of me that the Father hath sent me.'" (St. John v., 36.)

"We might assure him with all truthfulness that if his name had been presented to the Church of Philadelphia, as the name of Matthias was presented to the Church of Jerusalem, there would not have been a dissenting voice in his election. Or if Bishops were still chosen, as of old, by acclamation, his name would have been on many lips.

"We read in the life of St. Ambrose, who was noted for his wisdom and prudence, as well as for his piety and learning, that on a certain occasion when the city of Milan was disturbed by contending factions concerning the choice of a Bishop, and Ambrose, who was civil governor of the country, addressed the assembly, exhorting the people to act wisely, a child who was present cried out, 'Let Ambrose be Bishop!' The cry was taken up by the multitude, and in spite of all his efforts to escape, Ambrose was advanced to the See of Milan and became one of the greatest Bishops and doctors of the Church.

"If today children had a voice in such matters, not one only, but thousands would cry out, 'Let Philip be Bishop!'

"Let us rather console him at this moment, when he is confronted with the very grave responsibilities of the episcopate, by reminding him that Christ has chosen him for this office, as He chose the apostles. 'You have not chosen Me,' He said, 'but I have chosen you, and have appointed you, that you should go and should bring forth fruit, and your fruit shall remain.' (St. John xvi., 16.)

"What can mere man add to this? Go forth, then, Bishop McDevitt, to Harrisburg without fear, because Christ has chosen you! Go forth with confidence, because He has promised fruitfulness to your labors! Go forth with joy, because He assures you that the fruit shall remain, not only in His augmented kingdom on earth, but in His triumphant kingdom in heaven, where you and your spiritual children shall enjoy the reward of the faithful forever."

At the dinner tendered the guests in the Bellevue-Stratford Hotel, the Archbishop, responding to the toast "Our Holy Father, Benedict XV," concluded his remarks as follows:

"By the happy event which we are celebrating today, another link has been forged in the chain of love which binds us to Benedict XV. The Supreme Pontiff has called to the episcopate one of our best known and best beloved priests. In the signal honor which has been conferred on him, we, too, share, and we are not unmindful of the tribute that has been paid us.

"Right Reverend Bishop, I extend to you my heartfelt felicitations. I know how worthy you are of the high dignity. By your earnest, untiring efforts in the cause of Catholic education, by your eloquence as a preacher, by the holiness of your life, you have shed a lustre on this diocese which years will not dim. We are indeed loath to part from you; it is with genuine regret that we see you go, but we bow our heads in submission to the will of our common superior, the while our sorrow is tempered by the thought that if you are no longer to dwell in our midst, you will be at least our nearest neighbor. A new and wider field is now being opened to you. God speed you on your way! May you be as successful, may your labors be as fruitful in the episcopate as in the priesthood—this is all that your best friends and most ardent well-wishers could desire for you."

Mgr. McDevitt was appointed to the office of Superintendent of Schools in the archdiocese of Philadelphia in 1889 as the successor of the Right Rev. J. W. Shanahan, who was then chosen to be the bishop of Harrisburg. In his eighteen years he has given



the school system under his charge a conspicuously successful administration. The organization of the Catholic Girls' High School which was his peculiar work bears witness to his rare tact and ability as an executive and administrator. For its present prosperous condition the archdiocese owes him a deep debt of gratitude.

The work of the new bishop was not confined to his own archdiocese. He contributed of his energy and ability to the success of the Catholic Educational Association and in particular to the upbuilding of the Parish School Department, of which he was at one time president. In the debates of the superintendents and in the general discussions of the association he took a prominent part, some of his papers having attracted national attention. His distinguished services, in short, both in the archdiocese and in general educational movements, have made him one of the best known and highly esteemed Catholic educators in our country.

#### INSTITUTE OF SCIENTIFIC STUDY

The New York Institute of Scientific Study entered upon its eleventh year of work, Monday, October 9, with a registration of over 1,000 students. The institute is affiliated with the Catholic University of America and its courses are registered and approved by the State and municipal boards of education. The Rev. William B. Martin, S.T.L., of St. Patrick's Cathedral is director. The lectures are held in Cathedral College and will be given in accordance with the following schedule:

Principles of Education—Monday, 4.15 p. m. Francis H. J. Paul, Ph.D., Principal De Witt Clinton High School, New York City.

History of Education—Monday, 5 p. m. Francis H. J. Paul, Ph.D.

Rational Psychology—Tuesday, 4.15 p. m. Rev. Arthur J. Scanlon, D.D., Professor of Psychology, St. Joseph's Seminary, Dunwoodie, N. Y.

English Literature, Advanced—Wednesday, 4.15 p. m. Rev. William B. Martin, S.T.L., Director.

Methods of Teaching, Advanced.—John S. Roberts, Ph.D., District Superintendent of Schools, New York City.

Methods of Teaching, Elementary—Thursday, 5 p. m. John S. Roberts, Ph.D.

Ethics—Friday, 4.15 p. m. Rev. Arthur J. Scanlon, D.D.

## DEATH OF CATHOLIC EDUCATOR

His many friends in the educational world were deeply grieved to learn of the sudden death on September 23, of Dr. John H. Haaren, Associate Superintendent of Schools, New York City. Dr. Haaren was apparently in good health on the morning of his death. He was stricken with apoplexy at about 8 o'clock and died soon afterward.

Dr. Haaren was a native of New York City. After graduation from St. Francis Xavier's College in 1874, he taught for some years in the Immaculate Conception School. He entered the public school system in 1880 and after five years of teaching was promoted to the office of principal of Public School 76. He was a year later transferred to Public School 10, the largest in Brooklyn, from which he received his appointment as assistant superintendent.

The late superintendent was one of the founders of the Catholic Summer School of America and of the pedagogical department of Brooklyn Institute. He was twice president of the Brooklyn Teachers' Association, a contributor to educational periodicals and a well known lecturer on pedagogical subjects.

At the funeral Mass held in St. Patrick's Church, Brooklyn, there were present members of the New York Board of Education, the associate superintendents of schools, district superintendents, principals and teachers and many members of the clergy. The Rev. M. P. Hefferman, Rector of St. Patrick's, in his sermon spoke fittingly of the virtues of the deceased which had won for him public recognition and a wide circle of friends and admirers.

## PEACE PRIZE CONTEST

The American School Peace League offers two sets of prizes, to be known as the Seabury Prizes, for the best essays on one of the following subjects:

1. What Education Can Do Toward the Maintenance of Permanent Peace. Open to Seniors in Normal Schools.
2. The Influence of the United States in the Adoption of a Plan for Permanent Peace. Open to Seniors in Secondary Schools.

Three prizes of \$75, \$50 and \$25 will be given for the best essays in both sets.

*Judges*

C. A. Duniway, President, University of Wyoming, Laramie, Wyo.

Miss Sarah E. Richmond, Principal, State Normal School, Towson, Md.

J. A. Shawan, Superintendent of Schools, Columbus, Ohio.

William A. Wetzel, Principal, High School, Trenton, N. J.

William W. Andrew, Superintendent of Schools, Salem, Mass.

Miss Esther Crowe, Teacher of English, Central High School, Kansas City, Mo.

W. W. Phelan, Director, School of Education, University of Oklahoma, Norman, Okla.

William E. Gilbert, State Normal School for Women, East Radford, Va.

#### *Conditions of the Contest*

Essays must not exceed 5,000 words (a length of 3,000 words is suggested as desirable), and must be written, preferably in type-writing, on one side only of paper, 8 by 10 inches, with a margin of at least  $1\frac{1}{4}$  inches. Manuscripts not easily legible will not be considered.

The name of the writer must not appear on the essay, which should be accompanied by a letter giving the writer's name, school, and home address, and sent to Mrs. Fannie Fern Andrews, Secretary, American School Peace League, 405 Marlborough Street, Boston, Mass., not later than March 1, 1917. Essays should be mailed flat (not rolled).

The award of the prizes will be made at the annual meeting of the League in July, 1917.

Information concerning literature on the subject may be obtained from the secretary.

#### SUCCESSFUL CONTESTANTS IN LAST YEAR'S CONTEST

##### *Normal School Set*

*First Prize.*—Mrs. Nellie B. Moore, State Normal School, Clarion, Pa.

*Second Prize.*—Miss Margaret Moore, State Normal School, Johnson City, Tenn.

*Third Prize.*—Miss Gladys Dew Burleson, State Normal School, Johnson City, Tenn.

##### *Secondary School Set*

*First Prize.*—Miss Margaret E. Buell, Santa Paula Union High School, Santa Paula, Cal.

*Second Prize.*—Miss Eleanor H. Hinman, High School, Lincoln, Nebr.

*Third Prize.*—Miss Gladys E. Murphy, High School, Napa, Cal.

In addition to the cash prizes, Doubleday, Page and Company will send a copy of "War and Waste," by David Starr Jordan, to the three successful contestants and to the four receiving honorable mention in each set.

#### NATIONAL CONFERENCE OF CATHOLIC CHARITIES

The fourth biennial meeting of the National Conference of Catholic Charities, held at the Catholic University, September 17-20, surpassed all previous meetings. In his opening sermon, Bishop Tihen, of Lincoln, Nebr., criticised the tendency to over-emphasize organization and system in charity work as opposed to its personal and human side.

The most important problems discussed at the conference were the care and treatment of defective, dependent and delinquent children, unemployment, minimum wage, social insurance, the utilization of parish halls as social centers, and a standard course of instruction for social workers. The problem which received the greatest amount of attention, was that of child care. Mr. Robert Biggs, of Baltimore, discussed the policy of Catholic Institutions in retaining and placing children. A paper by Miss Mary Tinney, of Brooklyn, dealt with the experience of the Catholic Home Bureau of New York in placing children in private homes. Dr. Pietrowicz, of Chicago, presented to the conference the results of a personal investigation of 615 backward children. Rev. Dr. Moore, Professor of Psychology at the Catholic University, and director of the clinic for defective children, recently established at Providence Hospital, discussed the causes of feeble-mindedness in children. One whole session of the conference was devoted to juvenile delinquency. Important papers were contributed by Mr. C. D. Gillespie, Pittsburgh; Miss Mary Kelly, of Philadelphia; Mr. Patrick Mallon, of Brooklyn, and Bro. Paulian, of New York. Attention was devoted to efforts made by Catholic parishes to develop social centers where young people may find healthy relaxation.

The papers on minimum wage and unemployment attracted marked attention. In this connection, special mention should be made of the important paper by Mr. F. P. Kenkel, of St. Louis,

on the rôle of social legislation in the field of relief. Mr. Kenkel made a strong plea for sickness, old age, and unemployment insurance. A new line of endeavor, undertaken by the conference, is the publication of a new *Charities Review* at the Catholic University, to take the place of the *St. Vincent de Paul Quarterly*. At one of the general meetings, the purpose of the *Review* was explained by Dr. John A. Ryan of the Catholic University, who has been appointed editor. After Dr. Ryan's address, 3,000 subscriptions were pledged. The first number of the *Review* will appear in January. The subscription price is \$1 a year.

At a meeting of the National Council of the St. Vincent de Paul Society, it was resolved to erect a memorial building to the late Thos. M. Mulry, of New York, on the grounds of the Catholic University, which would be the headquarters of the St. Vincent De Paul Society, the National Conference of Catholic Charities and other Catholic Charity Organizations in the United States. The resolution was unanimously approved by the conference. The officers elected by the National Conference from 1917-18, were: Right Rev. Bishop Shahan, Rector of the Catholic University, president; Rev. Dr. Wm. J. Kerby, of Catholic University, secretary; and the Hon. Wm. H. DeLacy, Washington, treasurer. The members of the executive committee in addition to the president and secretary are: Edmond J. Butler, New York; Rev. M. J. Scanlon, of Boston; Col. Callahan, of Louisville; Miss G. Gaynor, Chicago; Mr. P. Kenkel, St. Louis; Rev. C. H. LeBlond, Cleveland; Miss T. O'Donohue, New York City; Rev. T. Devlin, Pittsburgh; Dr. James Haggerty, Columbus; Mr. J. W. Brooks, Baltimore; Rev. W. O'Donnell, Philadelphia; Rev. James Donohue, Minneapolis; Mrs. D. Connen, Minneapolis; Sr. M. Anastasias, Jeffersonville, Wis.; Bro. Henry, Lincolnale, N. Y.

PATRICK J. McCORMICK.

## REVIEWS AND NOTICES

**Democracy and Education.** An Introduction to the Philosophy of Education, by John Dewey. New York: Macmillan Co., 1916, pp. xii+434, cloth \$1.40.

The author thus states the scope of the present volume: "The following pages embody an endeavor to detect and state the ideas implied in a democratic society and to apply these ideas to the problems of the enterprise of education. The discussion includes an indication of the constructive aims and methods of public education as seen from this point of view, and a critical estimate of the theories of knowledge and moral development which were formulated in earlier social conditions, but which still operate in societies nominally democratic, to hamper the adequate realization of the democratic ideal. As will appear from the book itself, the philosophy stated in this book connects the growth of democracy with the development of experimental methods in the sciences, evolutionary ideas in the biological sciences, and the industrial reorganization and is concerned to point out the changes in subject matter and method of education indicated by these developments."

---

**The Hound of Heaven,** by Francis Thompson. Edited by Michael A. Kelly, C.S.Sp. With an introduction by Katherine Brégy. Philadelphia: Peter Reilly, Publisher, 69 pages, cloth, 50 cents; school editions, linen 25 cents, paper 15 cents.

It is but the silver jubilee of the writing of "The Hound of Heaven," yet it is the jubilee of a classic, and as a classic for serious and detailed study does the poem appear in the present edition. As Miss Brégy remarks, in her graceful little introduction, "There is scarcely another religious poem in our language which one would dare to cite before the dual, and very different, bars of theology and rhetoric as the editor has here cited 'The Hound of Heaven.'" Beginning with "The Dream of Gerontius," it would not take long to exhaust the list of religious poems of equal power and truth and beauty which remain. And the final test which such poems must meet and pass triumphantly is to endure, fresh and beautiful, even after the most painfully micro-



scopic analysis as "classics," especially in heavily annotated editions. We are thinking of poor Shakespeare at the moment!

The text of the poem employed for the present book is apparently not that of the definitive edition of May, 1913, as published by Wilfrid Meynell. To begin with, it employs double commas in every instance where the definitive text uses single commas for quotation. In line 19 the accent-stress is omitted over the last syllable of "followèd," while there is a comma missing after "evade" in line 24. Line 30 of the present edition reads:

"I said to dawn: Be sudden; to eve: Be soon—"

whereas, in the definitive edition, it reads:

"I said to Dawn: Be sudden—to Eve: Be soon;"

while in the following line, 31, where the present text gives "skyeey" the definitive text reads "skiey." The 1913 text has a dash at the end of line 32, but the present edition gives an exclamation point; and "They," at the beginning of line 57, is not italicized, as in the definitive version. In line 75 of the present text there is a comma after "I" which must be a misprint, while in line 83 there is a dash where the 1913 edition reads a semicolon. Line 99 contains a serious misreading—"they speak *in* silences," whereas the correct phrasing is—"they speak *by* silences." (Italics ours.) The next line, 100, has "drought," though the note on this line reads "drouth" which is the spelling of the 1913 text. There is a comma after "nigh and nigh," in line 106, which is not in the definitive reading, while line 108 ends with a comma where the 1913 version puts a semicolon, as does in like manner line 146 of each text. Finally, the thematic movement which has its climax, in the definitive edition, in the lines

"Whether man's heart or life it be which yields  
Thee harvest, must Thy harvest fields  
Be dunged with rotten death?"

is strangely carried over, in the present text, into the lines that must surely belong with the climax of the poem,

"Now of that long pursuit  
Comes on at hand the bruit,"

and the stanza-break is given just before the verses

"Strange, piteous, futile thing!  
Wherefore should any set thee love apart?"

It is difficult to find warrant for placing the break at such a point.

The editor's biographical sketch is acceptably complete, though he might very well have given space to Thompson's friendship with Ann which is passed over in the single sentence—"He has preserved for us a record of at least one strange kindness done him in his darkest hour of need." The treatment, as a whole, is very sympathetic, and the opening pages of the sketch, which submit an estimate of the ode in its entirety, are very worthy criticism.

The annotation is full to the last degree. Its value is highest perhaps, in its observations on continuous passages, as distinguished from the comments on single verses or single words, but everywhere there is displayed much critical sympathy and for this one is very grateful.

THOMAS QUINN BEESLEY.

---

**Journal of Proceedings and Addresses of the Fifty-third Annual Meeting and International Congress of Education Held at Oakland, Cal., August 16-27, Ann Arbor, Mich. National Educational Association, 1915, pp. xii+1193.**

This splendid volume reflects as no other single publication the thoughts and interests of the great body of teachers who are conducting the work of education in the public schools of the United States. The great diversity of theme and point of view embodied in the papers and addresses render it well nigh impossible in brief space to give any adequate account of the several contributions.

---

**The Executive and His Control of Men. A Study in Personal Efficiency, by Enoch Burton Gowin. New York: The Macmillan Co., 1915, pp. xv + 349, cloth \$1.00 net.**

In these days of soft living when everything is made easy and interesting for the pupil, when the various steps in the educational course are definitely defined and the young man carried through them step by step by the machinery of elaborately developed educational systems, it is not surprising that there is an increasing demand for men of executive power to take charge of the various phases of our growing and rapidly developing industries. When a man is found of unusual ability along these

lines, he is sought after and may command almost any salary. Such men, whether in public life or whether they forge their way to the head of big enterprises, attract the attention of the nation. Their productive power makes them envied by the multitude of the inefficient, who organize in masses to oppose by numbers or brute force the brain power or the executive ability. Every four years the nation takes stock of its manhood and searches diligently for a man of executive ability to guide the destinies of the nation.

The author of the book before us is Assistant Professor of Commerce in the School of Commerce and Accounting of New York University. His opportunities for both theoretical and practical study of the question he undertakes to discuss could scarcely be better, for in these troubled times New York has become, in many senses, the great commercial city of the world. In his frontispiece he presents the photographs of seven figures that have been prominently before the American people to be judged of in an executive capacity. These are: Theodore Roosevelt and Woodrow Wilson, who furnish extreme types of national executive; E. H. Gary and Charles Schwab furnish types of executives in the great manufacturing industries of the country. The late James J. Hill stands forth preeminently as an empire-builder and a railroad magnate to whom E. P. Ripley forms in many respects a striking contrast. But one is somewhat surprised at the inclusion in this group of William Sunday, although he is a very well-known figure in American life and has accomplished astonishing results by the force of his personality, and, after all, personality is the leading factor in the building of a great executive. The book, however, does not consist in a biographical sketch of these striking types of American executive life. It is divided into three parts of approximately equal length. The first is a concrete study of personality; the second is a study of the motivating of the group of men under consideration; the third is a study of the limits which conditions impose upon the executive. In the first division the author analyzes the source of the personal power of the executive, in the second, the physique of executives. From this he passes to a study of the sources of energy upon which such great demands must constantly be made by men in executive positions. The energizing effect of ideals, the effect of temperament, emotional nature, together with constructive self-asser-

tiveness, are all studied as leading up to and contributing their share to the atmosphere of power which is really essential for the full development of the individual of this type. Effective effort, organization and systematic personal effort are the topics which occupy the closing pages of this part of the work. The themes treated in the book throughout are full of interest and practical application. The book has the concise style so necessary for good text-books. Suitable exercises for the mastery of the content of the book are outlined at the close of each chapter. Suggestive readings are added. While the book may prove useful in the classroom it can scarcely fail to reach a student public that is much wider than that to be found in the classroom of the lecturer on economics.

THOMAS E. SHIELDS,

---

**Mysteries of the Mass in Reasoned Prayers**, by Father W. Roach, S.J. London: Longman's, Green & Co., 1915, pp. x + 95.

At first sight the book would seem to present an attempt at a set of prayers written in verse. Such, however, is not the purpose of the work. The author seeks rather by this unusual form to emphasize the several thoughts which are grouped together in sentences and paragraphs. Concerning the form in which these prayers are printed, the author says: "These prayers are not poetry or verse of any kind, but plain, continuous prose, though printed in broken lines. They are printed in this form to remind the reader to go slowly, to pause frequently, to break up, and, as it were, to punctuate his thought in order that each idea may have its due." Undoubtedly the form adopted by the author will forward his aim and lead to meditative prayer. For those who find it difficult to keep up with the prayers of the Missal in assisting at Mass the present book may prove helpful.

---

**The Ancient World, From the Earliest Times to 800 A.D.**, by Francis S. Betten, S.J. Boston: Allyn & Bacon, 1916, pp. xviii + 299.

This text-book is a revision of West's Ancient World and an adaptation for the use of Catholic students. The author's name is sufficient guarantee that nothing offensive to Catholic faith is contained in the volume.

**La Belle France, A French Reader for Beginners**, by Adolphe de Monvert. Boston: Allyn, Bacon & Co., 1916, pp. 235.

This little volume should prove both useful and attractive. It is based on lines which are entirely in accordance with the demands of modern psychology. The book is well illustrated; its story is continuous; the context is a help at every step. The grading is carefully done. The vocabulary used throughout the work is selected as largely as may be from words which appear in both the French and the English language. This resemblance should make it easy to acquire this considerable vocabulary, and this once accomplished, the context will readily help in the enlargement of the vocabulary in due proportions. We are told that the reader covers about a year's work and that it may be put in the hands of the pupil who has devoted five or six weeks' study to a standard French grammar.

---

**The Short Story, With Introduction and Notes**, by Patterson Atkinson. Boston: Allyn, Bacon & Co., 1916, pp. xxviii+238.

This little volume is designed for use in classes of first year high school pupils. The technique of the short story is set forth and typical illustrations are given for study and analysis. Such as "Rip Van Winkle," "The Gold Bug," "The Purloined Letter," "Howe's Masquerade," "The Birthmark," "The Outcasts of Poker Flat," "The Sire de Maletroit's Door," "Markheim," and "Wee Willie Winkie."

---

**English for Business, As Applied in Commercial, Technical and Other Secondary Schools**, by Edward Harlan Webster. New York: Newson & Co., 1916, pp. 440.

It must not be supposed that English for business is really of a different species from English used for other purposes. In the book before us pupils preparing for business careers are provided with help towards securing correct expression along the lines of thought which they will meet on entering the business world. Spelling and Punctuation are, of course, dealt with as well as correcting of proof and a study of the ordinary forms for business correspondence, banking, advertising, etc. Even the after dinner speech is not neglected.

**Public Education in Maryland, A Report to the Maryland Educational Survey Commission, by Abraham Flexner and Frank P. Bachman.** New York: The General Education Board, 1916, pp. xiii+176.

The legislature of the State of Maryland passed an act in 1914 which created a commission to examine the public schools in Maryland and State-aided elementary and secondary schools with a view to securing better correlation and higher efficiency among the existing schools. An appropriation of \$5,000 was made to cover the expenses of the commission and the commission was instructed to call to its aid any expert help that might be available, either from public or private foundations. The commission, acting on this suggestion, invited the general education board to undertake a survey and to supplement the meager funds at its disposal. The general education board accepted and added \$7,500 to the \$5,000 appropriated by the State legislature.

The general education board was requested not to draw up a plan for an ideal school system in Maryland which would be beyond the State's resources, but rather to indicate whether or not the State of Maryland was getting the best results from the money now expended, and if not, in what manner the sums could be expended to better advantage. The report presented in this volume does not deal with the schools of Baltimore City nor does it cover the higher educational institutions receiving State aid. It is confined to the survey of the elementary and secondary schools of the counties and it concludes that the present State appropriation, if properly supplemented by the funds of counties, wisely and correctly applied would give Maryland an excellent public school system. The authors state the purpose of the report as an effort to describe the organization of public education in Maryland, to estimate its efficiency, and to suggest such changes as appear at once desirable and feasible.

---

**Experimental Education, Laboratory Manual and Typical Results, by Frank N. Freeman.** Boston: Houghton, Mifflin & Co., 1916, pp. x+220.

The experimental study of educational problems is neither new nor revolutionary. Naturally when an educational problem has been studied in its history, in its philosophical aspects and



from the standpoint of speculative psychology, the next step is the final test of experiment. But the problems to be solved in this way are, for the most part psychological problems and belong in the psychological laboratory and should be undertaken by men who have had a thorough training in laboratory methods, particularly in the laboratory methods which have developed in the study of psychological phenomena.

We are not yet in a position to deal with experimental education as a separate and distinct science. Of course, we may after a while accumulate sufficient material, and formulate methods and organize a body of knowledge which will justify the introduction of this branch as a separate branch of study in professional schools for teachers.

The volume before us outlines a definite number of experiments and aims to give a training through their employment which will equip students to advance our knowledge of educational methods through carefully conducted experiments.

---

**Essays on Catholic Life**, by Thomas O'Hagan. Baltimore: John Murphy and Co., 1916, pp. 166.

Our Catholic readers who have followed the work of Dr. O'Hagan as it appears from time to time in our Catholic periodicals will be glad to welcome this little volume which contains ten essays, most of which have previously appeared in our current literature. The topics are attractive and the treatment cannot fail to produce salutary results. The Chapter headings are: "The Influence of Religious Home Training," "The Office and Function of Poetry," "A Week in Rome," "The Irish Dramatic Movement," "Catholic Journalist and Journalism," "The Relation of the Catholic Journal to Catholic Literature," "What Is Criticism?", "Relation of the Catholic School to Catholic Literature," "Catholic Intellectual Activities," "The Catholic Element in English Poetry."

---

**Principles of Accounting**, by Stephen Gilman, B.S. Chicago: La Salle Extension University, 1916, pp. xii+415.

This volume constitutes a new and thoroughly up-to-date text-book but it is much more than this. It contains a lucid explanation of the principles underlying modern methods of accounting. The scope of the work is thus set forth by the author: "In the following pages the author has endeavored to develop the

fundamental principles of accounting science according to a basic plan. A number of illustrations and problems are given to illuminate the textual discussion. The purpose of the book is not to promulgate a specialized treatment of any particular phase of the subject, but rather to present the basic principles of the science of accounting in a graphic and comprehensible manner. While it is not believed that any texts on accounting principles would prove inappropriate for the laymen, the following pages have been written primarily for those having some training or experience in the art of bookkeeping."

---

**A Short History of the Catholic Church**, by Hermann Wedewer and Joseph McSorley. St. Louis: B. Herder & Co., 1916, pp. x+357.

There is a keenly felt need throughout the Catholic schools of this country for a brief text-book on Church History which might be used in our high schools and colleges. The volume here offered to the English speaking public will be examined at once with a view to meeting this need. Father McSorley is a member of the Congregation of St. Paul and is widely known to our Catholic people. The present volume, however, is not an original creation by Father McSorley. He tells us in his preface that it "consists largely of an adaptation of the twelfth edition of Prof. Hermann Wedewer's 'Grundriss der Kirchengeschichte' (Freiburg i B., 1907). With a view to the needs of American schools, however, numerous changes have been made, and a considerable portion of the original text is omitted. The new material includes the chapters on foreign missions and the chapters on the latest period of Church History."

---

**A Manual of Stories**, by William Byron Forbush. Philadelphia: American Institute of Child Life, 1915, pp. 310.

The publishers of this volume feel compelled to tell the truth rather than to obey the dictates of an over weaning modesty. They claim for this book that "It is the most comprehensive book that has yet been written. It covers all the aspects of the subject: The value of stories; the kinds of stories children like at different ages; devices for making stories effective; picture stories, dramatized stories; the relations of stories to play; the use of stories in building character; stories in the home, the school and church; professional story-telling, etc."